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#### THE BETTER WAY.

ISSUED EVERY SATURDAY.

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#### PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston Friday, February 22, 1889,

#### QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher, Assisted by Miss Emma J. Nickerson.

Reported for The Better Way by J. W. Powell.

"Why do we so seldom hear from Professor William Denton and others who gave so much of their lives to our

You must remember that all spirits, whether embodied or disembodied, have a sphere of their own and that out of that sphere they have little power and can exert but a small amount of influence. Scientific minds like Professor Denton were minds that were trained into a sort of rut. They had a certain line of thought which they followed out, but were not responsive to other lines of thought. In passing to the spiritual world the only means that they would have of communicating would be through directing that power which was theirs while they were here

Prof. Denton, who was deeply interested in geology and the natural sciences, applied them and their law to everything that presented itself. On entering the spiritual world he would still have great pleasure in verifying the opinions, the idea; and the lessons that he had taught and learned while will comback and say, "I don't know however, difficult to manifest his argumen sgainst the subject. There here, or sgain, to carry out in extenso, what he had learned in the spiritual know arthing about, but that does world, since there are so few brains that not dispive them; it only announces are organized or developed up to that point where they would be capable of before thy are able to grasp and comreceiving either his impression or in- prehend ie fundamental laws of life.

You are probably aware, many of you who have been accustomed to our man wi strong prejudices goes out. that should be educated, your mediums thoughtsAs he develops he sees more. require it most. An uneducated mediis out of tune. There may be two or a man wo is entirely independent of those who are seeking spiritual aid and stand. three notes in tune, but the majority of everythicof that kind would not find spiritual unfoldment. them are not, and consequently when anything that sort to satisfy his crathe hand of a master runs up and down ving. Atlentific mind finds a larger the ivory keys, he cannot to any degree opportur of learning more; and so recreate or reflect the melody or har- on. So as the spiritual world is mony that was surging through his soul. | concerneyou find all these grades of Exactly so with a developed spirit, who opinion. returning to the earth with great truths you find a person who is thoroughly see the crety of every subject under unfolded spirit. unfolded mentally, you will find in discussio but your returning spirits by the more advanced spirits.

dore Parker, and Professor William imagine tit necessarily follows that have seen, in our experience, a number Denton, and Zoellner, and many of it is beca there is no subject to un of young children who were able to sit those scientific men of the past, is be derstandt give them the benefit of a on the floor and play for hours, insist cause you have so few in the present doubt, shold that while they may ing that they were playing with some time, who are mediumistic, who are not know subject, the fault is per- other child, and talk away as if they else, and develop the powers of mind mortal opirit. with which they are possessed, and then you will furnish an open avenue spirit an angel?"

the Post-Office, Cincinnati, Ohio, as earth are able to come, and the added have often heard it said, that women Second-Class Matter. wisdom of the spiritual world.

There are thousands of people in this world who see the same thing, and yet there are not any two out of a thousand that tell the same story. Whenever we spirits we are often prone to say, or of the four blind men who saw the elephant. It seems strange that a blind man could see, but they have some perceive. When these four men stood up beside the elephant, one reached his elephant is. What is it? Why, it is a thin, flat thing like a wing, and it is moving back and forth all the time. leads from a spirit into an angel. He had hold of the elephant's ear, and he couldn't see anything, so he thought man said, "You are quite wrong; the lean against it." He was leaning up against the side of the animal, but he

must be somethick the a tree with out. stretched branches." The fourth one fortunate as himself. had hold of the elephant's tail, and he thought it was nothing more nor less than a snake, or some little thing like second one had said.

truth imgine that they have told the of the child.

We oftn hear objections made to the

You mst remember that the spiritual worl is just like this world. A

"What the difference between a

through which these who were wise on | Well, flifference is marked. We those that love then?"

"Why do not all spirits agree in what have an opinion in regard to that.

hear different accounts by different they were before. They have taken up could possibly do. If you don't believe same as many of our good friends have statement. If you don't care for a perrather to quote the story we once heard, laid it down here; but after they have be able to prove it for yourself. times, or think they have the power to judgment, more sympathic, more affectivousle and annoyance on all sides. It traordinary? Oh, no. If you knew our you bate, and kiss them, what more hand up and felt something moving reached the point that prejudice, and minded, are so undeveloped that their depths were more strongly marked much, for in the shaking of the hand about. Why, he says, I know what an selfishness and animosity play no part magnetism is far more disagreeable and than any other person that we have with an enemy you have got something passed through the transition state that folded. The lower the person is, the of his heart, were most pronounced; friend, you leave, and it is not a bless-

return to make mischief, a spirit may power of doing harm. The more de- make any difference. He might go stance, and met a person that you disthat was the entire elephant. Another inspire evil; an angel never can. A spirit has the taint of the earth upon it; more spiritual is the condition or influ- he would not believe it. So he will see a friend, and the friend would say, elephant is like a mountain; why I can the angel is one who has passed through ence that surrounds them. all of that and left it entirely behind.

I would say, then, that one and percouldn't see the tu-k; he hadn't hold of haps the most marked difference be- around you that for the time being will but not until then; and if you are here, your enemy into your friend's presence. that, and he thought that all that there tween an angel and a spirit is this: a prevent the presence of your spirit my friends, he will probably come back was of the elephant was just a great spirit may be inspired by jealousy and friends. You will remember that again to tell you, but perhaps you may have have me rude." Oh, no; I would not The third one had hold of the ele may wholly consider his own particular eye;" and they insist that there are comes for yourself. phant's foot, and he said, "I think it welfare; the other finds its welfare by some persons who are marked with this ministering to those Who are not as

medium?

the limb of a tree; he couldn't imagine taught anything, whether it shall be that it was the mass of flesh that the music, or art, or anything else, you more pleasure in causing others unhap-Now all these were right; the only teacher, and then the child would gain derstand. I know people will sometrouble was, with them, that they only in knowledge from him. The teacher times come to me and say, "How is it expresseda part of truth; they did not has no power to create knowledge what- possible to bring all kinds of mischief comprehend the whole of it. That is ever; no amount of instruction could to that person; I shouldn't like anywho each vary in their degree of comprehension, and in telling a part of the that which already exists in the mind that which already exists in the mind that the teacher can do is to call out into external expression down and to bumble them in the dust."

That is a beautiful spirit indeed, to find the that which already exists in the mind that the teacher can down and to bumble them in the dust."

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That is a beautiful spirit indeed, to find the that which already exists in the mind that the teacher can down and to bumble them in the dust." exactly he way with many spirits, ever do that. All that the teacher can thing so well as to take their pride

When you go to a developing medi-things of that kind. um you bring yourself into close rela who would have the power of impartthought or to repeat what he knew are thoughds of truths and facts diumistic possibilities as the sun acts to unfold, to develop and to strengthen far as ministering to the sick is conwell; for human magnetism is only a

'Do children (babes) see or sense forms when it is said, 'Baby is smiling at the angels?""

Surely; very young children are possessed of perceptive powers stronger oftentimes than those that are about you. You know the Scotch have a theory There re higher conditions of that whenever a child smiles in his to teach and knowledge to impart, fi. ds thought lich I might refer to that sleep an angel is whispering to him; himself in connection with those who are entir above the spirit world, ex- and surely it were impossible to conare not susceptible to his control and actly as ) spirit world is above the ceive of a more beautiful thought than who do not present a capacity for re- earthly rld. In that higher sphere the smile of a child in slumber is caused ceiving it. But if on the other hand, all spiritrow, because there they can by the close proximity of a beautiful

We are told, aye, we know, that very them an instrument which can be used only gai partial view of what they young children are cognizant of the see, and en they tell you they don't presence of spirits, and that they see Why you so seldom hear from Theo- know aning about a subject, don't far more than you think they do. We possessed of scientific development. haps wihem; and until thoroughly were talking to another child, which to Educate thoroughly your mediums as advanceeyond prejudice, never ex- them is a reality, and we have no you do your physicians or anybody pect an used opinion either from a doubt but what they do perceive a spiritual presence.

would prevent spirits from coming to

are angels, and of course we might almost anything; that is why there is spect to him, because he is here by my Now, so far as spirits are concerned, present time. I assure you that you put mined that reincarnation should not be not fully in harmony with. We perthey are real men and women who one evil-minded person in a neighbor- true, when he was here. It didn't fit ceive more deception on the part of have just passed out of this life into hood and he will do more harm in one into his system of philosophy; and he some people who call themselves polite what is called the spiritual world; they month to the welfare of that neighbor has shut his eyes to everything except than any other one branch of life. It is are no better, no worse, no wiser than hood than the most contagious disease the other side of the argument, just the never polite to lie, to use a very plain the broken chain of life, just as they it, try it for a short time and you will done here, over and over again. Bye- son it ought to be as polite for you to

power may be able to build up a wall will be able to understand this thing; You have really taken a reflection of seifishness; an angel never can. One the Scolch have a theory of "the evil solved that question before that time power of evil.

I am quite willing to accept that the- draw strength from the other?" "Is help gained from a developing ory, for, after an experience of many years in controlling this and other me-Surely. If you wish to have your child diums I have begun to think that there are some persons who for the time take would place that child under some wise piness, than you and I can possibly unthose who are all the time planning

Wherever you find animosity of any theory o reincarnation, and a spirit tionship with a strong band of spirits kind, there you find an undeveloped spirit whose magnetic conditions are here upon the earth. He would find it, anything about it." Why, that is no ing their influence to other persons, black and wicked and horrible. Now, which would act exactly upon the me- then, that person can, if he will, build a barrier between you and every good in the wrld that the ignorant don't upon a seed placed in the soil. It seeks thought, or spoil a pleasant afternoon wherever you may be by things that You have here to day several persons he may do and say, ruin your family, how mus some people have to learn who are possessed of strong magnetic if you are so unfortunate as to take him power. We can see those who are or her into it, and destroy your entire present who would have great power so peace of mind. How many of you will say, Oh, I should have had a delightful cerned. Wherever you find a magnet- time, but so and so were sitting only ism that will assist the sick, there also three seats ahead of me, and they line of teaching, that we have long and he fethe time being tries to fit all you will find a power that can also be spoiled the entire pleasure of the aftersince insisted that of all class of persons he says own to his peculiar ideas and utilized in forms of development as noon, not by what they said, but by the vileness that they emitted from them. A man ound to any church would strong power that when it is extended Aud I state this strongly, because it is a um is exactly like an instrument that look out that theological realization; will serve to strengthen and to help very necessary thing for you to under-

> They have a saying on the earth that "Birds of a feather flock together," with which I agree, but I object to birds of one feather intermingling with birds of another feather; that is where the trouble comes in. Let those who are on the bottom stair stay there until they desire to rise above it, and not have them, in failing to take the step above, try and drag all of those who are on that step down to their's. That is where the mischief is. We believe in helping all those who aspire, step by step, up the path of progress; but we do not believe in allowing those on the lower step to exert an influence of evil upon others. Therefore we insist that the law of selection is the law that should govern all harmonious relationships on the earth, and unless that be in operation, no peace and no satisfaction can possibly result.

"Why does Ed. Wheeler insist that reincarnation is a myth, particularly if the reincarnations of undeveloped men are frequent from the lower spheres, and not from soul world? It would seem as if this subject was open for ob-"Do you think unpleasant people spirits." servation and study by intelligent

Assuredly; unpleasant people can do set in his opinions and with all due re- parted so kindly. That is all wrong; so much deviltry in the world at the side now, was a man who was deter- of a person or kiss a person that you are and bye he will learn the lesson, for he say you don't, as it is for you to say you passed through many experiences they You take a society and put one or has not conquered it yet, and doesn't do like the person, when you have gradually unfold; they grow wiser in two evil-minded persons in the midst of take to it kindly, and is bound he won't equal reason for the one as for the other. their conclusions, more just in their it, and you will find dissention and learn it; that is all. You think this ex- If you shake hands with the people that tionate, and in every way more round- is because those persons who are un- good friend, Mr. Wheeler, you knew a have you to give those you love? Nothed out and perfected. When they have pleasant, which means to be evil- man in whom the heights and the jug whatever; and you have not as whatever with them, then they have extensive than those who are more un- seen. His prejudices, like the goodness upon you which, when you go to your coarser and the stronger their magnet- you couldn't influence him a particle. ing to your friend by any means. How A spirit can be vindictive, a spirit can ism is, and consequently the more I might talk to him forever; it wouldn't many times have you gone out, for inveloped the person is, the finer, the where the operation was being done; liked and become irritated, and gone to have to wait awhile, and after a short "Why, what is the matter with you to-Now then, a person with an evil time, (about ten thousand years,) he day; you don't seem like yourself."

> "If two persons are at work in the you impolite, but I would have you same room at the same time, can one

same room, can one unconsciously affect the other so that one gains by association, and the other loses?

Yes; that question is easily answered. I would say that where two persons are in the same room together, first that the one can consciously help the other and the other can consciously be helped, by the law of transmission. You transmit magnetism from one to the strong power that goes from one influence to the other, that is both manifest and real zed. On the other hand, it is a strange law, and yet easily understood, that the stronger ever draws from the weaker. The Bible has a queer statement of that kind; it says that to those who have it shall be given, and from those who have not it shall be taken away, although how you are going to take a thing away from a person when they haven't got it, is a mystery which we suppose needs orthodox glasses to see. But the theory herein taught is plain. Those who have, have a magnet to draw to themselves still more, and those who have not much have not the power of retaining that which they

You cannot find this more strongly illustrated than in taking a person who is advanced in life and have them occupy the same bed with a young child; you find that the older person grows strong, while the child soon grows weak, showing that there has been a m gnetic loss on the part of the child, and a magnetic gain on the part of the earthly interest; and the thread of life. person, all unconsciously it may be, to both. That is why we are prone to say that there is too much association between individuals.

Every person in this world ought to have a place that is distinctively his own. This interblending and associate ing with people, no matter how friendly you are, is the worst thing for you morally, physically and spiritually that you can possibly devise. You ought to have your own sphere, you ought to have your own time for thought and consideration; there should be your room, there should be your friend's room. There should be a time when you can get away from everybody and sit down to gain a spiritual equillibrium. At the present time people mix together in the most extraordinary way; those who meet each other will, through politeness, throw their arms around each other and say how glad they are to meet, when if they had a dagger in When they were on earth they went Well, my dear friends, Mr. Ed. their hands they would rather use it there; they had an idea that in heaven Wheeler was a man who was decidedly than give the kiss that they have im-

you have no business to take the hand

But you say to me, "You would not have you rude. "You would not have me impolite." No, I would not have nodes, there is quite a difference between the two. If you have a good "If two persons are at work in the reason for not wishing to associate with a person, there is no law in heaven or earth that should make you do it. If there is a reason why you should there is no reason that should ever prevent you from saying it, and the privilege of a choice should be the same one way as the other.

What is more disagreeable than tohave a person come and say, "How do false from beginning to end, and that it is love because they may gain something with somebody else they are polite to you? Now, honesty first, and politeness afterwards; these are our words and we believe then all the influence exerted will be all for good on all sides.

"Between the Gates," Miss Phelps" book, in it she speaks of a spirit, a doctor, who had done a great deal of good in the world, and who meets with a. sudden death, and he cannot reach his wife. He is able after a short time to go. to the hospital and different patients, but when he get- at a certain distance, he is stopped. Now, can you explain. that to me? Is it correct or is it a false.

It is a correct one; wherever there is a sudden death, there is an incompleteness in the life of the person, and they will be held for a long time to the physical conditions of their physical life. A physician (the one referred to) might be able to visit the bospital, or to go among his patients, because they made up his being snapped so suddenly, he was not able to develop in that time the spiritual power which is also necessary.

It is a law of the spirit world, that your life on earth must be completed and rounded out before you are able to enter in upon the enjoyment of the pleasures of the spirit; not for punishment, but rather for experience and education. So a man passing suddenly out of this life would for a while be held near the earth, and then after a time would gradually overcome and conquer the influence of earthly conditions and, raise into the spiritual life.

We have seen a great many spirits: who passed out with strong opinions, who had not advanced in a thousand years a step in the spiritual world. If you could go down to the Park Street, (I do not mean go in, but go around the church, for instance.) you would see thousands of spirits who don't know anything else but Park Street church.

(Concluded on Page 8.)

Written for The Better Way A KINN. BY MAUDE H. BUCKNER. In a moment of madness, Half rapture, half sadness, With a fervor I dare not explain. Your strong arms went round me-

You kissed me again and again. Lips-wild, unrelenting, Forced mine to consenting. As heart-throb came soul-throb to claim, Breathless lips, passion-freighted,

Refused to be sated, As they parted-to meet mine again.

Though my faith to another Is pledged, Ob my lover, Since you anchored my soul by that kiss,

So fiercely insistent, Still you seek mine like that and-like this Covington, Ky., March 11, 1889.

Written for The Better Way.

Yet, with lips so persistent,

A new joy had found me,

#### Is it Possible to Demonstrate the

Belief is not knowledge or evidence. Nor is it known how man, with the limited mental power he possesses, can demonstrate the affirmative of this question to be true by deduction or rea-

It appears to my mind that the best argument to apply in this case would be that the imperfect implies the existence of the perfect. We are imperfect, and yet aspiring, and this seems to be the condition of all things as far as our experience goes, not only respecting man, but all conditions below him in physical nature. There is everywhere discerned an effort at growth and improvement toward a higher condition. Now this would imply a state of perfection somewhere-a state of ripeness or completeness of those qualties and capacities which man possesses in his imperfect and undeveloped condition, and this perfection personified would be what we term God. Therefore, this implication is all that we can furnish with the limited powers with which we are endowed.

This certainly is enough for our belief, and perhaps this is as much as it is best for us to possess, for we know that much mischief has been done by those who claimed to know God, and to act as His viceregents to the injury of their fellow men. Theologians have done this with no warrant for the claim except that they possessed a book which they asserted was written or dictated by the Deity, and was therefore an infallible guide for the conduct of man.

And although the Bible as well as the sacred books of other nations, all afford evidence of the existence of inspiration, and that men were often illumined at times by a light superior to the natural or normal state, at which times they their natural espacity, yet this has many times been done in the past by without the person so doing arrogating the Bible is of divine origin. Nor is evidence of any direct communication any find fault with these trachings? from the Drity to man, unless the Man needs but to reason and investigations.

man has come to his present state of civilization and refinement through the process of religious growth alone as many would assert, for the generality of mankind in Christian lands who have had all the advantages of culture which that system affords, do not come up to the standard of virtue which was exhibited by many so-called pagans who lived in the best days of ancient Greece.

Though man may feel assured by his intuitions that there is a God and feel the promptings of his inner nature to render homage, yet he cannot say it is a fact of his knowledge. He may naturally think to himself were there not a God I cannot conceive how I could be and the fact that I am here an imperfeet being, growing in knowledge and sence, who needs not to improve to plan or to change laws set in operation at the beginning, so to speak, and to whom time, place and change can have

no relation as it has to us.

Is not this sufficient for our well being, so long as it is all which has been in history that those who have been foremost in asserting that they knew of God and His plans and intentions for the government and destination of mankind have often been the most cruel of men—the most inveterate per-secutors of their fellow men for opinion's sake. And there is one church at least which still cherishes the same spirit but lacks the power to enforce its decrees in the same manner as of old. And how often has the assumption in more modern times of men claiming to know God; will and purposes been made the basis for hating those who differed with them.

I would say in conclusion that while we can all readily believe in (but not know except interially and objectively) a divine power, whose ends are benefi-cient and who has in view the ultimate happiness of our race. I cannot but think that great injury has resulted from the adoption or "Revealed Relig ions" like the Hebrew, the Mohamme-dan and the Christian. Each one of these has glutted itself with blood, while professing to do it with the sanc tion of the Almighty. It shows that the mass of people would not be satis-fied with a natural religion, which might come to all through the intuitions, and which would work no ill to the neighbor, for this allows no room for enthusiasm and fanaticism, which, with a certain class of minds, form the usual adjuncts to a religion which is "revealed." Written for The Better Way.

BY ALLIE LINDSAY LYNCH.

As aids to the spread of truth, Spiritualists should aim to have a place of meeting in each city, town and hamlet where it is known that even two or three earnest workers dwell; where those wishing to learn its teachings, or led by curio-ity that-through investigation-ripens into knowledge, could have free access. A place held too sacred for nonsense and bickering, but never too sacred for honest questioning. Where Spiritualists meet in good will, and the investigator is made to feel welcome. Where lectures and test mediums believed to be honest persons are secured by the means of the society or good will of the mediums.

A knowledge of psychic laws will tend to help man in the conduct of this life, in all relations to home, society and government, through its teaching of irrestimable value and truth-man must be his own redeemer! Each wrong done here must be righted! The pangs conscience must overtake the evil doer! Only efforts and works can ever remove the sting, can start man on a higher path-the path of pro-

One of its truths, that reaches deepest, s the knowledge that the many eyes of spirit friends are upon us, seeing our acts and reading our thoughts. This is a knowledge that is far more effective than the traditional claims of God's eyes and the devil's patch-work.

Few men with knowledge of a mother's loving look bent in pleading above them, could lie in wait for a fellow-man's life or purse; few could cheat and rob a fellow-man, the widow and the orphan with the same apathy of feeling, or drink down the last dime which should buy bread for bis crying

Few men could tempt, coax and entice their brother man into the whisky den or gambling hole with the intention to drain his blood or purse, if they knew the mother, at whose knees they stood and prattled in innocent childhood, was tenderly touching her sleeve and seeking to lead them away from evil. Few men could p'an and carry out the rain of a woman's good coaracter and drag her feet into the thorny paths of lascivious ness, who knew their mother saw their hellish purpose; few women would hesi tate and succumb.

These are some of the reasons why Spiritualism tends to elevate humanity. No such praiseworthy reasons can any but a Spiritualist produce. If Spiritualism has done no other good in the world it has kept hundreds from the evils mentioned above. But these are not uttered sentiments above the plane of all is merits. It purifies the family and social relations. It places love far above revenge by showing that the ruling powers are lovable-not devilish-are those who preferred no claim as proph- just, not vengeful; are universal, not ets, and it is often done at this day personal; are stupendous, not frivolous; mighty, not pitiable; enduring, not to himself any such claim. This then turned aside by man's weak clamorchangable; stable, not vacilating-not affords no title to the as-umption that ings for punishment of his personal enemy or praise of his hypocritical deeds. there anything in its pages to establish Justice rules and God is love. Can any the claim that its source is more than religion of pagan or Christian compare human. Nor can I find anywhere the in sublimity with these truths? Can

workings of our intuition can be called gate to see the super ority of Spiritual-such.

gate to see the super ority of Spiritual-ism over all other isms or religions. the living; joy, contentment, peace and Nor can it be said with truth that Man needs to think. Thinking man satisfaction will be plainly written on Cabin?' fears not to give ear to truths, but the our countenances, for we being all mind cowards shirks and trembles behind the shadow of some superstitious priest-

taught superstition. Curtail the hire of the pompous priest and he will not care who seeks teachings foreign to those be has expounded at so much per discourse. Remove his pastorship and send him adrift to earn his bread by the sweat of his brow and he will be as likely as any infidel to cross the threshold of the scance room in search of light and knowledge.

Man survives by the fitness of his thoughts; thoughts run into channels that the will permits to open. If his purse is the all assorbing theme he chains his thoughts to that and digs away at that which fills it fullest. If experience, makes me assume that his moral good and his fellow-man's there must be an infinite being or esgood is uppermost in his thoughts he is more than likely to find his way into deeper reflections regarding the benefits to accrue unto man, both now and hereafter, and he sets to work to seek the best motives from any source of elevating teachings of which he gets an inkling; thus doing so leads him to your relief. Repent, believe and over given us, for we have had painful proof obtain a knowledge that benefits all come. You are already repenting, your if they would dig there. They dug there who grasp its truths.

#### Studies in the Outlying Fields of

Psychic Science, The announcement that I would publish the above entitled work, if a sufficient number of subscribers were secured, has been responded to with such promptness that,I have been enabled to at once place the manuscript in the hands of the printers, and can assure its publication of intelligence, the differing is in the by the 15th of April next. The pub lisher's price will exceed that stated by me, but all those sending their names with subscription price (\$1) before April 15th will receive a copy post paid. After that date the book will pass out of my hands into that of the M. L. Holbeck G. N. L. W. L. W hook Co., New York.

I assure the friends who have made it possible for me to at once place the work before the public, that they have my heart-felt thanks, and I sincerely hope that it may not disappoint them.

Address HUDSON TUTTLE,
Berlin Heights, O.

Spiritualism is the only science that gives tangible proofs of a life hereafter. "Is your mother making ice cream?" inquired the man when Jonnie came four times during the morning for ice.
"No," chuckled little Johnny, "the old
man was out late last night."—New

Written for The Better Way. Hans van der Hossen's Earthly

Trials. My vife, she sick; my vife she say I vash de disbes, too. Me home from planness often sthay And vash de whole day troo.

My vife she sick and get no rest An all night schream mit pain; Mit two schmall childer at de prest-She drife me mobst insane.

My vife she look like kangaroo, Her nerves so twisht mit pain; Me do look like a debbil drue, And bote too much complain.

I vash de dishis all de day;

I mends de clothes and churn; I darns de shtockings vhen dey fray, And makes de fires burn.

(The medium here outglances at the falling snow. I likes de shnowstorm and de rain;

I like de beople well. I comes dis day yust to eggsplain

My soul not left in hell.

Grand Rapids, Mich. [°This poem was spoken word for word line for line, impromptu I expressed a wish to preserve it. At once the influence reproduced it reversing the order of the verses, beginning at the last and ending with the first, And I took it down as it came, verbatim, followed by his name, from the lips Mrs. B., the medium.—n. w. n.]

Written for The Better Way.

"As a Man Thinketh, So He Is." We often meet those so hedged in by environments that they can only murmer and complain at this lot, making all about them uncomfortable and wearing a selfish, peevish and irritable look on their countenances at once repulsive, and I was going to say, disgusting. We heard such a one say a few evenings ago I don't see what I was born for; if God loved us, why did he not make us perfect at once, and not cause us to suffer so much?" If God had need of automatons, he could have done so; but does he not manifest himself in action? Is he not continually expressing himself in growth and life all around us? Stagnation means death; and when we cease to work, grow and progress we die. Such complainings make people sick more or or less of the time, because they are living in the negative state, or the negation of health, and not being educated to know that they can overcome or rise to a more positive plane of existence, which is the road to perfect

Selfishness is one great cause of sickness. Instead of cultivating a feeling of gratitude because of your blessing (for things are never so bad with us but that they might be worse), we in our selfishness complain because someone else seems to enjoy life and have more of its pleasures and advantages than we ourselves possess, and that very feeling of envy is made apparent on our bodies, for we being all mind, must reflect every thought that comes uppermost. Knowing and realizing this, who would care to reflect envy, hate, selfishness, malice and all the deadly attributes, when their opposites-charity, love, generosity and forbearance-might be the result. There is no need of sitting down to foolish complainings; they are a hindrance to growth and true happiness, that condition which we are all seeking, and her into her drinking habits. when we fully understand this, we shall become a different people; we shall following conundrum, which it considers we compare that of which we are con- last named, how shall we account for Man needs but to reason and investi. have advanced to a more perfect or must learn to develop the power we have within us, in order to overcome disease. Touch is booking the power we disease. Touch is booking to overcome Stowe. disease. Truth is health and health is with us constantly, only we fail to recognize it. Our beliefs are made apparent note: on our bodies. As much as we appro priate, just so much we make manifest. As we grow in intelligence and understanding, our environments become less dense; we expand and broaden in our views, and are able to reach out and grasp more and more the truth that is lying dormant within, waiting recogni-

tion and appropriation.

Said this person to me, "If you had continually a pain somewhere you would not be so amiable as you are; Why, believe that all is good and that there is no evil in the world as a separate and opposing force, for God (or good) is omnipresent; it fills all space. and there can be no room for anything else, hence what the world calls evil, is a negative good, mistakes made in seeking a more positive form of good. Our aspirations are all for the highest good. We differ according to our degree of intelligence. All life is a manifestation degree of development. This harmonious and positive condition is not reached all at once, but by slow and steady growth, by a continual striving and reaching out after the best, the highest papers seem to think they have a carte of ing daily the negatives and by persevering, you will be surprised at the advancement made in a short time. We have been weak because ignorant of the health, both of which have been latent within us all the time waiting recognition and appropriation. By overcoming our conditions, by recognition and appropriation, we are made powerful to master all things. As a man thinketh, so is he. Yours for truth,

GUSTIE F. HOWE.

"D) you find it hard to turn your jokes into poetry?" she asked. "Not so very," replied Tubb. "The hardest thing is to turn the poetry into money.

Written for The Better Way. Letter from New York.

I must stop long enough from my advocacy of sun-healing, vital magnetic cure and the great natural agencies for human upbuilding, to have a little offhand talk with my Cincinnati friends.

In the first place, I want to say and to emphasize the matter, sustain your spiritual papers. The secular papers are often ready to trample our glorious truths in the dust, and seem quite willing and often desirous of destroying all fairly stand on a par with the beasts that perish. I do not suppose that this is entirely from pure cussedness, but rather from having their souls so satur- Now ated with the materialism of the day, that all spiritualistic phenomena seem unnatural and impossible to them. Several things lately have been a Godsend to these worldly editors. First there was the Seybert Commission, of Philadelphia, whose perverted and feeble investigations of the merits of Spiritualism led them to pronounce against the whole matter so far as their investigations went. Professor Kiddle and others have shown up the folly and unfa rness of their methods, but some lute; and how do we attain to a knowlpeople would take it for granted that edge of either? when such a scientific body of men By the infinite I understand, not a

Then there was the Dis Debar case, cause of all perceptible phenomena. over which our New York papers They ransacked the whole world in naturally have some difficulty in underspirits could perform some of the great- impossibilities of thought. est marvels ever known, totally different from the tricks that the conceited magician, Herrman, would produce in by modern metaphysical writers of the trying to imitate her. Every scribbling "Orthodox" school. "The mind." says The blackguard lawyer, Abe Hummel, unconditionally unlimited, or the incooly pronounced all people lunatics finite, the unconditionally limited or who believed in Spiritualism, and this the absolute, cannot positively be conin the face of the fact that Victor Hugo strued to the mind." And Mr. Mansel Prof. Zollner, Alfred Russell Wallace and others show from the same premand a host of others, the very latchet ises that not only is the absolute and of whose shoes he was not worthy to infinite of impossible conception, but

of mediums. Then these newspaper sensationalists found great comfort in the fact that Maggie Fox had come out and admitted that Spiritualism was a fraud, and that she herself had been practicing fraud itself is possible only in the form of a religion, in all its forms, is distinguish all her life. The Herald devoted columns to her, and yet it was the founder subject and a perceived object. There of the Herald, Jas. Gordon Bennett, must be a conscious mind, and a thing Sen., who used frequently to have her of which it is conscious. Therefore to this sense or the spiritual, this religious at his house and who is said to have got be conscious of the infinite is to distin- sentiment, be an act of special crestients.

The Evening World publishes the

LONG BUT GOOD.

Why is Spiritualism like 'Uncle Tom

andrum on Spiritualism like soft soap? For two reasons: First, it is made of

Margaret Fox has become debauched with drink, and could not withstand the bribe of \$12,000 to make her go and falsify her whole life by pretending before audiences that the raps were made with the toe. But these raps were often nothing seems to trouble you, you do not even grow old, while I am old be and all over the room. Her toe must not even grow old, while I am old be and all over the room. Her toe must fore my time." That, my dear, is the have been well stretched. When the result of the very secret I am trying to impart to you, but you are so wedded to your infirmities that you are alarmed lest I may rob you of them. and you life was a pediar, but who was murdered result research over a front I make the statement. When the raps first broke out, too, in the Hydes-ville cottage, they signified that they were made by a spirit, who in earth life was a pediar, but who was murdered really resent every effort I make toward for his money and his body secreted in there be but one, then caparison is your relief. Repent, believe and over their very cellar, which they would find impossible. Hence in eier case we trine of future existence. Nor does The next step is to believe. Believe what? and found a human skeleton. That toe must have been a perfect marvel to know so much.

I am pleased to know that THE BET-TER WAY is to avoid all blackguardism and all violent criticism of its rival workers in the field. There has been too much of that in our ranks heretofore. The home paper should be sustained, for it seems impossible to get fair treatment from our secular papers. Spiritualism is inaugurating some of the greatest truths and discourses that the of God, they insist thathis proves word has ever seen, but our ordinary editor is unaware of them, and has not papers seem to think they have a carte blanche to abuse and ridicule any prominent Spiritualist or medium. The New York World and Sun are among the most unfair in this respect, although these same papers every week will pub-lish "ghost" stories, or clairvoyant dreams or some other manifestations of spiritual marvels. The fact is that the whole people are getting more and more interested in spiritual truths, and the spiritual wave can no more be impeded than earths allows of the control of the most be a lawgivend designer. the spiritual wave can no more be impeded than can the billows of the oceau.

rostrum will be forced to treat Spiritual- our conceptions of "order," "law," rostrum with respect and fairness. The 'design,' that these terms mere ists with respect and fairness. The 'design,' that these terms mere Catholics of New York are compactly resent ideas which we ourselves of Catholics of New York are compactly resent ideas which we ourselves of Catholics of New York are compactly resent ideas which we ourselves of Catholics of New York are compactly resent ideas which we can be compactly resent in the compactly resent ideas which we can be compac organized, and the press of the city fawn over them, and yet Catholicism has beggared or enslaved every nation where it has predominated, while Spiritualism has ever been on the side of the lituali liberty and upbuilding of the whole

people.

But let us as people show that we are indeed Spiritualists, not mere spiritists.

Let those who have the means be pub-Let those who have the means be pub-lic spirited and push forward every good work. For years I have been proclaim ing and formulating into a science the proofs of immortality so that we may great spiritualizing agencies of sunlight, magnetism and other refined forces, and, after a great struggle, my work and labors are becoming appreciated in many foreign lands as well as our own. Now, a noble soul is about to come forward with money and great organiz-ing power, by which we shall be able to reveal to millions these diviner laws of life which influence both bodies and souls. The spring term of our New York College of Magnetics does not open this year till the 15th of April.

E. D. BABBITT, M D.

New York College of Magnetics, 59 Union

Written for The Better Way.

Is There a God?

Presented in another form, the question is, what is the Infinite and Abso-

pronounced the mediums, whom they nothing but a real something; someinvestigated as being tricksters, all me thing without bounds or limits, somediumship must be trickery, although thing beyond the experience of matter our very infants, and wives and child- in space. And by the absolute I under- this indefinite consciousness is, he tel ren, whom we know to be incapable of trickery, often exhibit the best kind of entity, a real something; something unness." In this he is supported by Puness." In this he is supported by Puness." conditioned, self-existent, the ultimate Joseph LeConte, who in his late adm

Such being our understanding of the fattened and came out in high glee. terms "Infinite" and "Absolute," we search of facts to show what a corrupt standing how they can be ocupied as being she is. Spiritualists had long symbols of "two contradictory nothknown and regretted her moral perver- ings." Or what is tantamount to the sity, but they saw that she had those same thing, "two contradictory negamaterial conditions, by means of which spirits could perform some of the great

And yet this is precisely the logical conclusion from the premisis laid down reporter of some of our sensational Sir W. Hamilton, "can conceive, and papers laid himself out to ridicule every consequently can know, only the limited of the infinite upon the finite; for Spiritualist, however high and pure and the conditionally limited. The unloose, were Spiritualists and patrons likewise that it is impossible for one to have a knowledge, amounting to certainty, of his own personal identity.

The salient points in the argument because even the Agnostic philosop be briefly Stated as follows. All knowledge is relative. Consciousness relation. It predicates a perceiving from everything else in this that " guish it, as such, from the inite; and or the result of evolution. this implies comparison. But how can scious with that of which ve are not the circumstances which brought conscious. Comparison itsef being an about? To assert that the religious st timent, like the other faculties, is be act of consciousness, is posible only through a consciousness of bith objects. then deny the existence of God on And for a like reason, an act of creation, I sent Mr. Cunningham the following in thought the first act of theirst cause. itation, therefore 'no God is necess This implies ability to coneive one's This last named argument is precis Mr. Cunningham: Why is your con- self at the point where terporal succession begins; that is, a rlation between phenomena in timeand out of "Orthodox" church against the already Then I gave Mr. Cunningham a few time at the same momen which is generally accepted theory of evolution remarks about her as follows: grant the new generall accepted "Orthodox" premise that "alknowledge is relative," we must accepthe logical sequence that an act of se consciousness is impossible. For if the must be a perceiving subject and perceived object, the questions natually arise, pute on the question, and I wish to be What is it that perceives? What is it set right. that is perceived? If then here be two egos, personal identity is dtroyed. If conceded that the Old Testament-the there be but one, then caparison is Jewish Bible-does not teach the does cannot be quite sure of o individual Jewish Standard, the New York Jewish existence!

Thus, by the applicatio of the four conditions of human coclousnessnamely, distinction, relati, susception and personality — the enaphysical the government of society, for the retheology of former ages demolished. And while theologians arriven to the took no notice of the hereafter, an admission of their inaby to prove anpthing effecting the adl existence of God, they insist thathis proves nothing beyond the fact the imbecility of the human mind Jod may or may not exist. Man canever know it in the true sense of kying, by the interest of the control of the determinant of the control of the Jewish religion, reason did not abdicate its throne, though it did hot keep cuttirely free from the influence wrought by the religious systems with which it was surrounded. it in the true sense of kving, by the aid of reason alone. Loal formulas will not aid us in the lean the search followers. It transferred the focus of for this higher knowledg

Nor will the objective rld, on what we call "nature," help us of the diffi-Nature revealsothing but culty. peded than can the billows of the oceau.

In a few years the higher world will be ready to encourage the organization of the ranks of Spritualism, not to develop creeds, but to act as a mass in the emancipation and enlightenment of numanity, and in the building of Spiritual halls and homes as centers of power. Then the press and the public there must be a lawgivend designer. But whence come ournceptions of "order" and "design?" re they in herent in nature, or a hey merely illustrated by nature? know that certain general laws ohich science speaks, pervade all pimena. But what scientist will dare rt that these laws are part of nature, is manifest when we rigidly example origin of vestigator.

reject the a priori method of pro the existence of God, since it is she to be inconsistent with the now ge ally accepted doctrine of the relative of all knowledge? And are we not wise forced to reject the a posterior method by reason of its inconsisten with established psychological prin ples? Must we then, indeed, take refu in a blank Agnosticism? Either if or in what the "Orthodox" call i theosophy of the mystics. There seem no other alternative.

For my part, I greatly prefer to mystics. I prefer to believe that ma

has a dual nature; that he is, so to spe a denizen of two worlds at one and t same time; that there is a spiritual si to his nature; that his spiritual fac as are transcend his rational, as the rational transcends the mere asima the brute creation; and that, after a there is really nothing "unscientifie" irrational in their belief in the sup natural or spiritual. Even Here Spencer, the great leader of mod-Agnostic thought, tacitly admits much; for he admits, or rather conten that there is in the human mind 'indefinite consciousness' of the infin and absolute which is above and beyo all reason and logical formulas. As able work, entitled "Evolution and in Relation to R-ligious Thought," on tends that "there is no real or efficient force but spirit."

In view of such admissions as these by two of the most eminent scientil writers of modern times, why should Spiritualism, so-called, be deemed a mere phantasy? Why should revelation is Mr Herbert Spencer's "indefinite consciousness of the infinite and ablute," if it be not a form of revelation What is revelation? The direct ope tion of spirit upon spirit. Then if M Spencer's "indefinite consciousness" not a delusion altogether, it must be nothing less than the spiritual operation cannot be intelligently accounted for upon any other hypothesis.

And this, after all, but accords with the consensus of the whole human family. The religious sentiment is unver-al. All men, savage and civilized bave some kind of religion. All worship A belief in higher attributes than me uman reason, in a higher plane of a istence than the tangible, is not exceptional. It is universal. A nation Atheists, properly so called, never a isted. And this religious sentimen must always have a place among me admit that it must always be possi-for the mind to dwell upon that which transcends positive knowledge, and the subject matter is that which passes the

sphere of experience. Nor is it pertinent to inquire whether named, then it responds to the Creator. and hence proves his existence. If the result of a long process of evolution, ground that "he is unnecessary," be about as logical as the assertion that because the cosmic bodies are govern by a universal law which we call grav the one used by the Orthodox church against Newton's law of gravitation The other is now formulated by the

#### The Jews.

Mr. Elitor:-Can you inform me whether the Jews believe in a futur state of existence? My impression is that they do not, bu I am not sure that this is the case. Perhaps you can tell me how it is. I am having a di-

If we are not mistaken, it is generally paper which comes to this office, and which is of course good authority. I

says in its last number: "The religion of Moses was a law for of right and justice in this world, tacitly pointed to the rule subsequently laid down that 'to be beloved by man to be beloved by God.' In the subse was surrounded.

"Christianity changed all that for its religion from this world to the life here after, and made mundane life prepara-tory to a life in a purely imaginary world, which could be built out to sail the fancy, whims, or policy of the dominant church. Life was regulated to suit the fancied future existence, and a source was opened for all the extravagancies which ecclesiastical theology has blessed—or, as might be more justly said, cursed—us with."

Presuming that this statement is correct, coming from Jewish authority, we may conclude that the Jews do not be lieve in future existence.-Boston In

our guide-not reason; this is man himself-intuition is the God in man. And through this gift divine light comes by

inspiration from the higher spheres; and those who place their trust in this are strengthened by His love! Reason

guides us in this world's affairs; con-science leads us, as instinct the animal;

but intuition is the spirit's guide-our

Who has the truth but He who ruleth

philosophy, a flower in everla-ting bloom, giving life anew from age to age! This life is not that of the animal,

e'er seeking food; nor to appease the appetites; nor one of selfi-bness and

avarice to nurse that mortal coil we

Nay; higher is man's destiny—a pre paration for eternal progress is his aim! Development of soul leads to real life.

Not through dogmas, creeds or priestly

rule, but by pure thoughts that pierce unto the soul shall man be led unto the

light! Not by rhetoric or gilded phrases, but heartfelt words of sacred love! Not by hypocritical so-called faith, but true

and pure spirituality! Not by fear of punishment eternal, but by God's love, his higher orinciple; not by you, whose souls are cramped, but from the mouths

of babes truth shall be given to the world and lead to eternal light!

Guilty or not-that is for him to say!

Try those who will submit to mental

slavery! Try yourselves, and he that hath no evil, the first stone let him

cast. Let me be free; our paths do vary

—you lead the blind, those of your ilk! I hereby cast the fetters of creedism to

now say aye! (Gavel falls—crowd leaves the court.

As they pass out, dark spirits issue forth

from all corners of the room and pass

out with them. Gustave, Frank, Jani-

Frank.

Give me your hand, friend Gustave

-that was brave-fear nothing-you

shall have an independent congregation

Janitor.

Frank, (laughing.)

Janitor.

Gustave.

Janitor, (taking his two hands.)

truth, sir! Just put us down as a mem-

ber and Janitor at the same time--the

old woman is the member and I am the

Gustave.

God bless you, my good man; this is too much--1 will take the will for the

Janitor.

Frank.

Never mind, Gustave, let Barky have

the position as porter and cook in my

family. Board and lodging of course

Janitor.

Don't mention it, sir, don't mention it—I won't have any, but take the pos-

Well, you ought to know what your

Well, I'll leave that to you, after you

All right, Barky-move in to-mor-

Thanks, Mr. Linden. You see, Mr.

Janitor.

Frank.

Janitor.

Gustave.

(Invisible chorus sings.)

Frank.

Gustave.

Janitor, (trembling.

(Three guardian angels appear.)

May.

Oh, sister Anna! As I've seen ber in

my dreams. That one is your guide, Frank--I've named him Uriel, so fami-

Gustave.

Spirit.

Gustave.

(Kneels.)

(All kneel and bury their faces in

(Chorus behind the scenes.)

CURTAIN FALLS.

End Act III.

To Be Continued.

Purity embelishes intellectuality and

Man being an epitome of the uni-

verse, he can best learn the nature of

Without self-knowledge, judgment cannot be passed upon others; for we cannot understand the short-comings of

the latter graces character. Love adds a

God be thanked for this light!

liar have I become with him.

I am your guardian angel!

golden hue to the whole.

the same by self study.

another, except we know self.

And who is the other?

What a revelation!

their bands.)

Mills, I knew God would help me.

Yes, he provides for all!

ition to-morrow.

services are worth.

see what I'm worth.

What is that?

Them's spirits!

I hear!

row if you like!

No sirree-you take us both!

I am with you, sir! I follow the

But, my good man, do not give up a

No, sir, she and I, count us one whole

Put me and the old woman down as

and I'll warrant an attendance.

Two, you mean, Barky.

certainty for an uncertainty.

one and a solid one, too.

tor and ladies remain.)

drag about!

better self, the soul divine!



MIND AND MATTER. A Spiritual Drama in Five Acts.

BY SUNNY SOUTH. Dramatis Personnæ. MORTALS:

Frank Linden, a Philosopher. May, his devoted wife. Their two children, respectively seven and nine years old.
Gustave Mills. a Theological student.
Annie Hall, May's friend.

Barky, a Sexton. Margaret, his wife. SPIRITS:

Uriel, Frank's guide. Sister Anna, May's guide. Spirits of Hope, Charity, Faith, etc. UNDEVELOPED SPIRITS:

1 Spirit-Arrogance. 2 Spirit-Conceit. 3 Spirit-Vanity. 4 Spirit-Selfishness. 5 Spirit-Self Love.

6 Spirit-Pride. 7 Spirit-Haughtiness. 8 Spirit-Doubt. 9 Spirit-Sarcasm.

10 Spirit-Sensuality.

ACT III.

Scene:-Clerical Court. Janitor at the door awaiting audience. Janitor.

So they be going to try young Mr. Mills for heresy-poor master Gustave -I saw nothing wrong in his opening sermon-he did open on old fogies, to be sure, but his sermon was splendid for all that-it went clean to my heart. Never mind, he's got master Frank Linden to back him, and I'm sure if they excommunicate him, master Frank will build bim a chapel at his own expense, and by the faith, if I don't be one of his congregation-I'll give up my sextonship in the old church if I starve -I'll take up my post near him-he told me more truth in one sermon than all the old orthodox parsons have done in the past forty years. If there is any truth in some men being inspired by the spirit-world, he's one, sure-I'll bet my old beaver on'!! (Throws his hat on the floor with force.) Hark, here comes some already-well, let the farce go on; mouth shut and ears open, Barky-the old woman is with you.

(Returns to the door and takes a respectful attitude. Enter Frank and Gustave, also May and her female friend, who seat themselves.) Gustave.

Yes, my dear Frank, your wonderful experience has given me evidence on my own reasonings, and brought con-viction to my soul, that there is a wide gulf between religion and spirituality. I could not debar these thoughts from my lectures, and have therefore brought condemnation upon myself.

Frank. Don't worry--I will stand by you. Let the old fossils have their sway: progress only wants a few good pion eers to lead the way, and others will follow. Let them find you guilty; this will give you popularity; the newspaoutcome will be free advertising for tion; yourself.

(Justave (smiling.) You certainly take a practical view of this matter, but don't you allow for a man's reputation?

Frank But the masses of the people are with you, and think as you do. Did all reformers meet with the same fate? 'The so-called Christians of to-day are but the pharisees of the days of Christ-the time will come when they will be classed as a disbanded people, like the Jews; adhering strictly to their old dogmas, while the rising generations will become more and more liberalized, and give religion the cold shoulder. Free thought and science will develop them into thinkers, and when satiated with this, the soul naturally seeks philosophy which is the stepping-stone to spirituality. And when the soul craves for spiritual food, it must conform with reason, intuition and progress; otherwise it is rejected and atheism is the outcome.

Gustave. True, I can gainsay nothing of what you say; it all comports with my own feelings, and therefore I shall trust to a higher power for a solution. (Seat themselves. Euter the clergy

and vestrymen. The former take the judge's bench.) Senior Clergyman, (striking with the

The court of investigation will come to order! Mr. Secretary, you will please read the minutes of the last conclave.

Secretary, (rising)
Meeting of the Diocese, January 4th.
Present: Revs. Brown, White, Greene
and Black, and Vestry chairmen Jones,
Smith, Clark, Love, Hood, Cook and thirty vestrymen.

The chairman announced that a special meeting had been called for the purpose of investigating the conduct of Mr. Gustave Mills, an applicant for the ministry; who had been preaching free-thought and disseminated teachings contrary to the dogmas of the church.

Resolved. That a committee be a present the committee of the church.

Resolved, That a committee be appointed, with Mr. Cook as chairman, to gather testimony to this effect, and be empowered on sufficient evidence, to prefer charges against said Mills. After the selection of a worthy com-

mittee the meeting adjourned, subject to call of Rev. Mr. Brown, elected senior of the court of investigation. AMINIDAB B. SLIM, Secretary.

Janitor, (soliloq.)

They have, no doubt, "cooked" up a nice charge against him, and they'll do him up "brown," too, with a "slim" chance of escape. Never you mind, me and the old woman are on his side.

Is the investigating committee ready

Chairman Cook, (rising.)
We are, your honor. Here are the charges preferred.
(Passes the papers to the senior.)

Senior, (reads.) (Pompously.) Is Mr. Mills present? Gustave. (rising) I am at your service, gentlemen!

Senior. Will you please take a stand on that pedestal, sir? (pointing to a temporary prisoner's bench.) Gustave. Certainly, sir!

Janitor, (sol.)
Ah, with what manly dignity he faces his accusers, and yet so humble. God but in the universe—the book of nature bless him! of men are filled with arrogance! The-ology is but a plant decayed, fed on by Mr. Mills, you have no doubt been notified of the purpose of this meeting, men whose minds are narrow-guaged;

Gustave. Yes, sir; to be tried for heresy?

I presume?

Janitor, (sol.) And by a reverential Judge and jury. Senior.

We trust your defense will find sufficient grounds for a withdrawal of the

Gustave. I place my trust in the Most High.

Janitor, (sol.)
The best lawyer he could have got for his defense. Senior, (bowing.)

We respect your faith, but here are facts involved which are not to be trifled with. Gustave, (with much animation and

God is a fact; and no man trifles who

places his trust in him! Janitor, (sol)

Tuat scared 'em-see how astonished they all look! Ah, my good Mr. Millsyou'll fix 'em. It's a funny world, this is--first they accuse him of departing the feet of bigotry and darkness! Let me walk the path of light and seek the from the faith, and I would like to know who has the most-he or they?

Senior. The charges against you, my young friend, are of a grave character. First, in your trial sermon, which you delivered before a large audience, you are reported to have departed from the faith, instead of teaching according to the dogmas of our creed, that man must and can only be saved through atonement and by the blood of the Savior, have taught that this was an error, and that man should instead follow him practically. So much for the first charge. I will not make any long comment on this, but, my young friend, reason ought to tell you that this cannot be donewe are but weak mortals.

Janitor, (sol.) They are too weak to follow him beeause they don't get exercise enough Besides that, if they did, they would have to practice abnegation, which don't suit those who look more to their material than their spiritual welfare.

Senior. The second charge is that in a sermon also delivered before a large congregation, you shall have said that the church needs liberalization, and that the people were cramped under its present doctrines. This, sir, is sedition, and not in consistency with our rules.

Janitor. Sedition-what does that mean-I 'pose that means for the preachers not to get so lat.

Senior.

The third charge is that you have lowered the dignity of the clergy by giving lectures to the people in public halls, and endeavoring to harmonize religion with science, and thus make a pers delight in such scaudals, and the philosophy of it. This, sir, is revolu-

> Janitor, (sol. I spose that means war!

Senior. Now, ir, you have heard the charges and have the right of defending your-

Janitor, (sol.) Any common court will permit that,

Gustave. I have no defense to make-it is all

Senior. Then jou are guilty?

Gustave. Guilty guilty! That is a term which is applie to a culprit; not me! Senior.

Are ya guilty or not guilty? Gustave, (stamping.)
Not guty! And woe unto him who dares to seert it!

Senior, (to the court.)
What's the pleasure of the court in

regard to this case? Chairman.

I mak a motion that we give the gentlema another trial to bring in his defence f he considers himself not guilty, ad also motion that we adjourn until to ay week.

Senior. All in avor of this motion will say

(Many voices aye.)

To theontrary, nay! (raises the gav-

Gustave, (rising.) Nay! leyour gavel rest! I will speak! Senior.

The ays have it! (raises his gavel again.)

Gtave, (with authority.) Let notou gavel fall-I am inspired to speak! (To the audience):

My heas with God! To him I trust or this lis destination—'tis not with in the rea of mortal man to judge or arrogate hich is the truth; each soul receives tintuition light which leads, which gres him to the goal! Conscientious, and to my heart's decree I've utterthoughts which had evolved within a soul, and more! I was inspired bend my faculties to speak to man, noty authority, but love! And here I stal accused of heresy, sedition —by maumself. How dare he know which ishe false or true? Truths, which arruths for man to-day, may not be tris to morrow-all is but relative. Press demands that we hold with themes, and not become like barren ros mere fossils. Man is eternal; thusogress must be infinite, and here or re we follow in its wake!

An overbearing sense of forgiveness is not charity. True charity is always accompanied by more or less sympathy or sorrow for the one in fault. English papers say that swallows are getting scarce in England, but they do not explain whether or not the decrease God be tjudge! To him I raise my voice! Guy or not—my case ascend to Him, nonan; for he knows not of things situal; he delves in darkness on this ndane sphere. Intuition be in their numbers is to be attributed to MEETINGS.

Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings .- ED. B. W.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincin-nati, hold meetings at G. A. B. Hall, 115 W. Sixth-street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

all; who has the light but He who trusts to Him? Where is pure truth The Lyceum for children and adults meets at G A B. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 A. M. All are cordially invited. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r.m. at the American Health College, Fairmount.

Boston, Mass.

1001 WASHINGTON STREET—The First Spirit unlist Ladies' Aid Society meets every Friday. Private seams, for members only, first Friday in each mouth. Public meetings every Friday evening at 7½. Mrs. H. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. 9
Bosworth street—beances are held every Tuesday
and Thursday afternoon at 3 o'clock promptly
Admission free. For further particulars see notice
on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall-Lectures by able speakers Sundays at 10% A. M. and 7% r. M. Bichard Holmes, President; Albert, Bing, Secretary; O. L. Bockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corper Newbury and Exeter streets—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meets at 10½ a.m.; afternoon rervices at 2½, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 234 and 734 p.m. Solicita correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable or a public platform. J. H. Lewis, President,

COLLEGE HALL, 34 Essex street—Sundays at 10½ a. m. 2½ and 7½ r. m. Eben Cobb, Conductor, EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.m.; also Wednesdays at 8 r. m. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman. Berkeley Hall, Berkeley street,—The First Inde-pendent Club holds lectures every Sunday at 3 p. m. F. V. Fuller, Secretary.

Wells Memorial Hall, 987 Washington street,— The Independent ( lub meets every Wedn-sday at 2 p. m. Seance, followed by sewing-c-rele. Supper served at 6 p. m. followed by entertainment J.W. Fletcher, Grand Master; Mrs. Ada Simmons, Treas-urer; F. V. Fuller, Secretary. truth through nature's laws! Now let us part, to meet at that tribunal where all is light! And let your gavel fall—I

Ladies A'd Parlors, 1031 Washington street -Sundays at 21/2 and 71/2 p. m. F. W. Mathews, Conductor.

America Hall, 724 Washington street — Services each Sunday, Dr W. A. Hale, Chairman. Chelsea -Spiritualist meetings are held in Pil-rim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.
Cambridgeport.—Meetings are held every Sunday evening at 0dd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. JEANEBET, Secretary, 44 Maiden Lane, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2½ and 7½ p.m. Mediums and speakers always present. F. W. Jones, Conductor Arcaum Hall, 57 West 25th street, N. E. corner, 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con.

Adeljhi Hall, corner 52d street and 7th avenue.— First Sciety of Spiritualists holds meetings every Sunday at 11 a. m. and 7% p. m. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.U. Morrell.

Newark, N. J.

his way. Now, Barky, you are a brave fellow, and I want just such a man The Psople's Spiritual Fraternity holds meetings every Sanday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorr, Secretary. about my house. If you are determined to throw up your sextonship of the old church, I will give you and your wife

The Second Association of Spiritualists, of Philadelphis meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public invited.

T. J. Ambrosia, President. free; and about the salary-how much?

Philadelphia, Pa.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—
Meets every Sunday at 10:45 A. M., in G. A. R.
Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend free.

E. W. Gaylord, Conductor,
Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 pm.
Speakers: January, Walter Howell; February, J.
Frank Baxter; March, J. J. Morse. Children'e Lyceum erery Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.
The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. nson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, III.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimbail Hall 247 State street, cornel of Jackson. Rev. Meses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four sunday in January. Seats free. All are invited. S. M. Biddison, Sec.

Avenue Hali, 159 22d street. Children's Lyceum Sunday, at 1½ r. m. Spiritualists and Mediums Meeting, 3 r. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening it their hall, Wabash Avenue and 22d street, at 1054 and 734. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Con-ference every Saturday evening at 80 clock. Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (en-trance on Fulton) every Sunday. Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a. m. and 8 p. m. Admission free, Ladies' Ald meets at the same place every Friday at 3, p. m.; supper served at 6. p. J. D. Chism, jr, Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p m. Mrs M. H. Fletcher, Pres. Brockton Spiritual Instructive Lyceum at 1,15 p. m. every Sunday. T. H. Loring, Conductor,

Peoria, III. At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, instirational and trance speaker; commencing promptly at 7½. Seats free.

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CINCINNATI - - - MARCH 23, 1889

At Two Dollars per Fear to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till padd for, but sample copies will be sent to any address on application.

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When the post office address of The Better Way is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to pressevery Wednesday.

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO. 222 West Pearl Street, Cinneinnati, Ohio.

The spirit world is in our aura.

It is better to B natural than to B flat

Eloquence is inspiration expressed through the power of speech. Something good can be said of every

body if we only penetrate deep enough. Sympathy will find it.

is to the soul. One comes from spirits, the other from spirit. Fraud hunters and medium testers will

be regarded with the same ill-will in future ages that torturers of the past are regarded to-day.

Psychometry is the science of delineating character by the spiritual sense of feeling-either exercised independently or through spirit aid.

Gentle reproof or a kind way of telling a man he has made a mistake is better than fault-finding without remedy, or contempt without explanation. Neither enlightens him and he goes on sinning as it were.

The difference between a medium and a non-medium is that one is a spirit with a body, and the other is a body with a spirit. One lives in the spirit world and has a body to drag around while the other lives in the material world entirely.

Many could be spiritually guided for better results if they were not hampered by the opinions of others. The psycholog ical effect of a stronger over a weaker mortal prevents the cognition of intuition in the latter.

We cannot fill our editorial columns

It is not the medium but the spirit fraud we have to guard against. A medium cannot commit a traud, in an unconscious state, and those who cannot tell the difference between a transfiguration and a spirit are not spiritually enough enlightened to attend a seance for materialization, and should first learn something of the spiritual

Among the greatest opposers of Christianity we find many old church members, while those who never belonged to a church are the most liberally disposed towards Christianity. Is this because the former know its errors best, or because lapse they can afford to be liberal in the

THE BETTER WAY office came very near being consumed by fire last week. During the night fire broke out in a cigar factory occupying the third floor of the same building, but through the mediumship of the fire department the flames were confined to the factory and we escaped with a wetting, including some little damage to paper, files, cases, etc., which were in the floor above, the force of the water from the engines knocking out the window sashes and gutting that departinvites all lovers of the truth to subscribe.

Those who perceive them as they course eat loss to while away the time. It is the dependent on such for existence. thrue life, the real existence, the absolute of being, that is so frequently promised by to that condition in which a constant flow of love is felt from the supernal realmsthis but a rapport with the origin of exis- consciousness or insensibility. tence? What better definition can we give doings of man amidst such influences.

OUR HAPPY DAY.

The anniversary of Modern Spiritualism is drawing nigh, and with the return of each event we too are drawing nigh to a higher center, where a universal brotherhood of spirits await our coming. But until that time, let us here feel that we are worthy of being admitted into that diviner circle by endeavoring to mark the way with beautiful memories that will never fade and that will ever be pleasing to recall as something we can be thankful for; thankful because we left a connecting link between us and the material world and through which we will be empowered to continue our work in behalf of those we left behind. To accomplish such objects though we must co-operate with our fellow men while it is in our power-not defer it for an indefinite time. The eternal present is the only time we ought to know of; in fact is the only time we can know of, and all that can be done, should be done in the present; should be done while we are enabled to think, act or exist here.

Cincinnati is a beautiful spiritual center Not only as a material resort, where man can spend a few days in varied pastime at a very limited expense, but as a concentration of mediumistic power, not excelled anywhere, comparatively speaking, and offers therefore a positive-negative condition in which all classes of people can feel congenial and brotherly, even though strangers to one another. Now, Spiritualists, who can enjoy such an atmosphere beyond any other class of people, should awail themselves of an opportunity when such is offered. The forty first anniversary of our cause will be celebrated on Sunday, Inspiration is to the spirit what intuition | Monday and Tuesday, March 31st, April 1st and 2d, and which event induces an unusual spiritual activity in this locality and adds to the general influence of health instilling to those who are physically ailing, and hope inspiring to those who are sad, gloomy or depressed. Furthermore, it is specially desired that every member of the Ch > Valley Missionary Association be present on this occasion. The last anniversary was made eventful by its formation; this one shall be made more so by the celebration of its first birthday, which is to take place on the third of our happy days, April 2d. The first day, Sunday, will be celebrated by two regular services at the Spiritualists' hall, 115 West Sixth street. On Monday two services with music, lectures and tests, and a general conference meeting where everyone will be permitted to speak or sacrifice himself in some other way for the benefit of those present. The third day meeting of the O. V. M. A. Come one, come all, and enjoy "Our Happy Day!"

#### "CAN SPIRITS DIE?"

This question involves, first: What is ife? Does a spirit depend on the same functions for existence that a mortal does? If so, how are they exercised? Or, are spirits entirely differently constructed, and how are they shaped? Clairvoyantly nor let contributions of that order precede translucent and even transparent. But in those on Spiritualism proper. Our philos- the latter instance nothing has been seen without going outside for additional ones. mically, except the figure, the whole appearing like a luminous cloud, some snow placed in contact with each other.

Now, if such constitutes the substance of a spirit, or of the spirit body, it may be inferred that magnetism (or refined electricity) is an essence, or constitutes the spirit essence of matter as alcohol is the spirit essence of grain. But it is not necessarily said that spirit is the evolvement of matter, or that this visible substance constitutes the soul, the life principle of the spirit. We know force or motion is in they need to combat their own spirit to visible, even to clairvoyant sight, and that prevent a relapse? If such be the case, it force or motion is the soul or life substance is quite natural that the latter should be of matter. In like manner the soul of more liberal; for innocence is bliss in one man may be this force or soul principle ininstance, and need having no fear of a re- dividualized, and no more visible than the original from which it emanated. And as we know that our higher consciousnessour intelligence-issues from this unseen principle, we may infer that the original must be intelligent also. Thus intelligence or life per se is not considered as being a portion of the spirit body in question-except as the animating principle which gives it continued existence. Inthis question, as it cannot be analyzed by any of the physical or spiritual functions -- whatever those of the latter may be. It is said that clairvoyance is spiritual sight. Well, this gives us reasons to believe that ment. The B. W. continues to exist, and the spirit body is gifted with sight as the physical body is. We also have similar To the intuitive minded thoughts are reasons to believe that the other four senlike flowers gathered by the wayside. The ses are likewise represented. But as the greater the variety, the prettier the boquet. transparent spirit seen betrays no interior organs like those possessed by mortals, we through the spiritual atmosphere are never have reason to believe that they are not

gled or suffocated for want of air, as it is inspired speakers and writers, and is akin absolutely needed by a mortal to keep the body alive. Having no visible nervous system, it cannot suffer pain as we do, nor the positive or spiritual side of life. Who be prostrated to inanition through sufferwould gainsay that life is not worth living ing. Having no visible brain substance, it under these circumstances? What else is cannot be maimed so as to produce un-

Thus spirits cannot die as mortals die. of God than that he is truth and love? And But what sustains them? We leave this who need fear the opinions, the threats or to our readers to answer-each one according to his or her own intuition.

LET US HAVE PEACE.

ciple for policy's sake or to oblige the few. and could do better if we were not constringed by matter or material surroundas far as our feelings towards others are climes and scenes. concerned; but by combatting these involuntary upheavals and redundant unof others when directed at us, but to calmly overlook the situation and note where which it needs and which it is striving for. The most common error of mankind in life's battle is to strike at the individual porary. instead at the motive which governs him, when going on the war path. Failure is the inevitable result, because the individheat of battle and thereby forfeits it. But, strike at the root, the cause, and you cripple him. Not only as an individual, but If not, the field belongs to him, and you should gracefully surrender or be exceedingly quiet for awhile. Prove to us that practice what we preach. But so far we have felt nothing yielding within or crumbling from our foundation as it were, ior to it has been offered.

We repeat that we are not battling with fellow mortals. We need all active workhue resembling the magnetic light that govern the souls that engage in this war- must exist in spirit also. issues from an electro-magnetic battery at fare, and the very combat will be the the two points where the conductors are, means of uniting them all the closer to-

us: let us be friendly in spirit, and aim for dividualized thought as cities and towns, one common good, whatever it may be. etc. Spirit is the cause so-to-say and ma-We have not been hurt so far, except some | terial creations or expressions the effectsmay feel yet inclined to continue the fight, man being one of these effects. And if since we have exposed the method to man is immortal or continues to live after them, how to go about it. But as our decay of his material body, we may be sure motives are impersonal and our principles that the effects of universal spirit will conpurely spiritual in nature, we have no fear tinue to exist as definite expressions or to meet whatever comes. Thoughts being creations as well as man. We have posicheap and to be had by simply wishing tive proof of the latter, and if the spirits' for them, there is no danger of a drought. vision and clairvoyant visions of mortals The spiritual atmosphere is impregnated are to be relied on, we may regard them as with them, and the more we all draw from that fount the better for humanity. Let clairvoyant descriptions of spirits nave the battle of thoughts therefore continue verified themselves in thousands and thousif necessary, but as brethren in one common cause and as individuals, let us have voyant descriptions of towns, cities, worlds

We have before requested that the writing of proper names, whether of persons or places, be done legibly, as there is no rule by which such can even be guessed at; and must therefore repeat that contributelligence, therefore, is not involved in tors must hereafter take the resonsibility of such errors on themselves and try to rectify them on an occasion when writing for the paper again--not by articles especrule newspapers do not make these corrections any more-except in paid matter -it being supposed that contributors now-a-days are able to write legible enough for printers to read.

When we speak of angels we mean from the control of materiality, i. e. from selfishness or the continued love of physical enjoyments, as we all know earthspirits implies rather more than a mere freedom from earthyness, and as angel signifies messenger, we think the term a body are freed. So we shall use the term angel until a better one is substituted.

Mr. E. Jacobs in a note requests that the word Bahia be read for Battic; Grant amend, and the sooner we dust out our for Gremit, and aneroid for anevoid, in spiritual mansion, the sooner it will admit his last contribution.

Spirit is thought, the life principle of all For the past two months we have been constantly on the defensive against critithat exists. Man is an embodiment of it; cisms and personal attacks from all quar- thought individualized. By self-knowledge ters-one against many; and although we he gains a comprehension of it; for thought have no intention of giving up the fight, is intelligence evolved for a definite effect, we are willing to make peace, provided and by noting the effect, may judge of its our friends accept the situation and take quality or qualification. A thought sent us as we are. We cannot sacrifice prin- forth is a creation, taking shape in spirit or universal thought and there remains in We know the majority are with us; for tact to commingle with those of its own silence speaks consent, and our principles quality. Whether all evil thoughts center have been pretty thoroughly ventilated to themselves in one particular locality on be understood by all readers. We mean this earth's sphere, or in varied forceno harm to any one in particular; at least centers may be left to speculation. To not to individuals as such. We have the judge from the variety of such thoughts it greatest sympathy for all who still have a may be inferred that they form a variety mortal body to carry around with them; of points around which to gravitate-each for we know by experience what it is to be to its kind, and there constitute the variety a flesh-bound spirit. Many of us would of hells dreamed of by Dante, every such hell reflecting a panorama of thought creations, and to which, in all probability, ings, and knowing how we have been ob- those spirits are attracted who aided in structed in our aims, our desires, our at- making up these diabolical regions-except tempts to harmonize with all human char- where said spirits have created a sufficient acteristics, we can readily forgive those, quantity of better thoughts to neutralize comparatively few, who find it difficult to the effect of their bad ones, and are thus understand us. Like attracts like generally attracted to other and more congenial

Man is as much a creator as Deity or universal thought-spirit. If not, he is spiritual emotions, we finally attain a pas- neither immortal; for if the essence of sive interior state which permits us, not which he is created does not take shape as only to become positive to the ebullitions an individualized creation, man cannot remain intact as a spirit. Consistency must be, otherwise it is useless to hope or specpoor humanity is mostly lacking in that ulate on a future individualized state. Without that there is no absolute existence and all life in the universe is relative-tem-

Thus thought is self-existent, whether good or bad, and what man enacts, becomes a part of himself. A selfish thought takes ual is as much mortal as the offender is, its place among those of its ilk; a selfish and in the great majority will reply in the action commingles with the aura or interior same strain or key-note as an individual life-principle, and constitutes the heaven simply, often forgetting principle in the or hell which man carries around with him -the so-called "condition."

Condition is to the soul what a habitation is to the mortal being. To build a as a cause too--if yours be the superior. house the thought must be first created. When the thought is enacted or carried out it remains with the house-becomes a part of the same, the house taking shape we are wrong in principle and we shall according to the bent of the thought. So a selfish action takes shape around the being who creates it, and becomes an appartment or an ornament of his future which satisfies us that either the principle dwelling place, and from which he peers has not yet been aimed at, or none super- forth into the spirit world when he throws off the mortal body. Thus he sees it sutjectively, and be the surroundings ever so personalities but with principles; nor have beautiful, they will appear distorted, anguwe the least desire to enter a campaign in lar, dreary, dark or hideous according to which individuals might possibly be made the mould of his spiritual aura or the color to suffer or their usefulness destroyed as of his conditions. And if he has sent out more selfish, hateful, envious or malicious ers to lend their aid in the promulgation thoughts than kind, sympathetic, charitable of Spiritualism, and we, as one of them, or forgiving ones, he will probably be athave no other motive in view than to tracted to regions comporting with his bring our cause up to a standard of re- conditions-if such conditions have ex spectability and practicability before the istence, and which we may infer from the world. To accomplish this we cannot af- fact that beautiful conditions are said to with articles on the worldly questions of they have the exact appearance of mortals, ford to lose one link of our chain-not one exist. Consistency would hardly permit the day to the exclusion of the spiritual, although in many instances they seem brother, member or medium by dissent. one to exist without the other-except there As individuals we must be brotherly; for are no actual scenes in the spirit world, without that we shall never reach organi- and man only sees that which he carries ophy offers topics enough to be discussed to indicate a human construction anato- zation. Opinions may be discussed pro with him. But this would seem illogical, and con; principles may be fought until for if the beauties of material nature are the air becomes pregnant with mental but a reflection of spiritual nature, then all white and ethereal and others of a watery dust or thought fragments; but let love that we have an illustration of in matter,

Thought is therefore spirit acting for a

definite effect, and man is an epitome of universal spirit. Universal thought ex-Thus we say to all who have opposed presses itself as worlds and suns, and inproofs without further inference. But as ands of instances, why should not clairand even spiritual universes be sufficient evidence that they do exist. We have seen both and do not require the testimony of others to bring forward as proofs, and were present at a circle of three persons, where a lady clairvoyant suddenly began to describe a city which now has no exist ence, giving an accurate outline of ancient Rhodes. The third party present recognized the description, and we know posiially contributed for that purpose. As a tively that the clairvoyant did not, at that time, have or ever had the remotest idea of its historic record. Such incidents furnish conclusive proofs that even man's material creations are immortal as well as himself. And if cities and towns, why not habitaions, inventions, paintings, ornaments spirits who have attained a condition freed and other things that he would wish to preserve. If man wishes to destroy creation of this sort again, why should it not be possible, thus withdrawing the spirit To begin then, a spirit cannot be stran-bound spirits still delight in. Purified If this is possible with one thought it may be with more, and by recalling all the evil thoughts he sent out in spirit, he may erace some ugly monuments that now stand awaiting his inspection in the future. very appropriate one to use. Freed spirits | Probably the remorse or regret that some may be employed to express the idea, but times overcomes us, is the gathering-in of this might embarrass us when taking in these unspiritual thoughts; and if so, how consideration that all spirits out of the grateful ought we to be that such is possible. In like manner we may be enabled to undo many little selfish actions-either by remuneration or by displacing them for good ones. It is never too late to ON EXPOSES.

Exposing the tricks of so-called me diums, or even those of mediums that practice fraud in connection with their spiritual gift, is not exposing Spiritualism proper. True Spiritualism can only be exposed by genuine manifestations through genuine and honest mediums, and the more of it the better for the cause. Every genuine expose brings in a flock of new converts, while every pretended expose advertises us and brings new investigators. But when Christian evangelical alliances stoop to indulge in the very uncharitable occupation of trying to damage true Spiritualism, or any other religion, by allying themselves with so-called exposers, or persons not recognized by the sect of which they claim to be members, we must be lieve that the dignity of the church is at a low ebb indeed-a veritable disgrace to the Christ whom they profess to follow in humility and love. What has become of that charity which the founder of Christianity implanted when he said, "Love ye one another?"-Suppose Spiritualists were to ally themselves with the outcasts or debased preachers of Christianity for the purpose of injuring it, what would respectable Christians think of us? Well, respectable Spiritualists have about the same opinion of these so-called Christians who indulge in such undignified and debasing occupations.

At the exhibition given at the Odeon on their motives. Tuesday evening, a Mr. J. W. Fletcher (not of Independent Club fame, but the gentleman who was exposed by the Spiritualist Society of Cincinnati last fall as one who was simulating Spiritual manifestations) proved himself a very successful he was a man of great sympathy and trickster in imitating slate-writing, raps desirous of being a benefit to humanity and other physical manifestations, to a large audience. Not, however, explaining ity as he found it! Even though his hishow slate-writing was done while the slate remains in the hands of the owner, and often wrapped up in paper; nor how ideal has been of benefit to the world, if it mental questions are answered on the has only inspired one man to rise above same, giving names and dates correctly; the weaknesses of life and be of use in the nor how letters are answered when sewed up and sealed; nor how mediums and furniture are levitated; nor hundreds of other things which only can be produced

through genuine mediums. At one time this gentleman was thought to be a genuine medium, but by his own admission he was only deceiving the public, both Spiritualists and investigators, and now declares that Spiritualism is not what it claims to be, and that all manifestions are the result of tricks performed by mediums. He judges others by himself in this respect. There are no tricks in mediumship. Either a person is a medium or he is not. If not, he is not one of us, and we do not acknowledge him; and honest investigators therefore need not allow themselves to be intimidated by one who pretends to know what he does not know. Such an individual simply exposes himself on forever silently performing its mission -not Spiritualism.

Our second and seventh pages have some exceedingly interesting reading matter this week. Several new contributors

#### Reviews.

Part first of Dr. E. D. Babbitt's great low plane upon which he has been dwellwork, "Human Culture and Cure," is on ing. How sweet it will be to meet that our table. It will appear in six volumes; soul sometime in the years of eternity and the first is entitled "The Philosophy of hear the words: "Back in the ages of Cure," and contains interesting studies on earth life you sent out to me a kindle the philosophy of force, chemical amnity and repulsion, law of harmony and power, relation of psychological forces, the various causes of disease, magnetisn, electricity, human temperament, healing by light and color, solar architecture, color as a measurer of force, massage, mini cure and has crushed some soul and kept it in black statuvolism, homeopathy ind some miscellany .- We cannot do thebook justice by praising it, as the more trashy a thing is now a-days, the louder t is advertised in this manner. All we an say is, read it. The stock of informaton it contains is worth \$50, while the bok retails for 50 cents. Address New York Thermolume Co., 39 W. 27th st., New York.

"The Christ; who and wha is it? Or, some of the Spiritualism and Mediumship of the Bible compared with thatif to-day. By Moses Hull, and published by M. Hull & Co., 675 West Lake street Chicago. The title pretty well explains he nature of the book, and the author, in is preface, says that its purport is to hav Spiritualists look more favorably on theBible. No price is given, but, being a fif y-page pamphlet, we suppose 25 cens can purchase one. We advise all wo are unfavorably disposed towards to Bible to lent spirit enough rope and he will have send for a copy.

"The Spiritual Philosophy endensed in a Nutshell." Two anniversar poems by Dr. Dean Clarke. A twelvpage pamphlet. Single copies, 10 cen; 11 for \$1; 25 for \$2. Address 25 West Tith avenue,

"Hydesville Chromoed;" | beautiful illustration in varied colors lowing the descending spirits by the lightf the moon. For particulars, see advertiseent on fifth

Personal.

W. C .- Will see the light shdy. F. L -Thanks for New Yorkspers.

H. N. B .- "Scraps of local intest relating to spiritual matters" are alwa acceptible for publication.

J. F. J .- We have said all tt we would like to have said on the subjt of exposes. The more such things are atllated, the worse for the cause. Simply and expose as showmen that do not conce us, and no as Spiritualists. Why not abat all the slight-of-hand fraternity as wi? We have nothing to do with either. V don't know them. They do not exist for

R. D. M .- So far organization only local although Spiritualists are uncially organzed on the broad trinity ommortality Self-culture and Brotherly lo The first is a fact proven by spirit returned the other two are effects of this inteence-every cause having in ffeect a posis and negative condition, and those of knowledge of immortality are purity anye (temper ance and humanity.)-Visit nedium and familiarize your spirit friendsth the art o controling mediums, so thean give the more light on the subject: What is spirit? tests you need.

Reported for The Better Way. Cincinnati Society of Union Spirit.

Sypopsis of Answers to Questions by Mrs. Helen Stuart Richings, Sunday Morning March 17, 1889.

Mrs. Richings labored under the difficulty of having just arisen from a bed of sickness, and the services were, therefore, necessarily briefer than usual, but nevertheless, the lecture was as interesting and instructive as ever. Mrs. Richings is one of the best lecturers and mediums, who has appeared upon our rostrum, and she should and does have the best wishes and kindest sympathy of her audience. Below we give a brief synopsis of the leading points of the discourse.

This being St. Patrick's Day, of what benefit was he to humanity? When you you look at a man's life to determine its effects upon humanity you must judge to: great extent by external appearances, as the records show us what was the value given to his life by his neighbors; but this does not give us a full or satisfactory test of the real value of his work to humanity In order to know this we should know the motives that inspired him to his work and the causes that have tended to endear him to the hearts of a nation. There are great men and women living in our mide, whom we do not recognize as being great, because we do not comprehend them and To understand why men are called

great, we must see what there was in their life that appealed to the people. When we look at the life of St. Patrick, as we have it in the records, we should say that and possessed of a desire to assist humantory has been idealized; even though he is only a representation of an idea, the world. St. Patrick stands as the type of goodness and love to a large number of people, who without him would probably not rise as far as they have with him. Were we able to go back to the time when he lived and see him as he actually was we would probably find him an enthusiastic reformer, a man with his faults and peculiarities, the same as other human beings. But he stands to-day as the type of a line of thought, of kindness, and a farreaching human sympathy. The thought has lived through the ages, as all thought will, and what matter if it has become personified; the underlying truth in it is the same. Thought can never die; it lives of love or hate, as it emanated from our A kind thought may go out from us to

travel through eternity; it may reach some poor, down-trodden soul and kindle anes within him, aspirations to rise above the thought that lifted me from the depths of darkness to the light, and what I am today has grown from that thought of yours." How dark and sad it will be to hear the reverse; to know that our unkind thought despair. Let us then grasp the idea that to be of benefit to humanity we must send our kindest thoughts and wishes of human love and sympathy, and it is much in this way, we think, that St. Patrick has been a benefit to humanity.

How are we to banish fraudulent med-

iums from the ranks of Spiritualism and prevent the credulous from being imposed upon? Only we think by developing a spirit of honesty and truthfulness in ourselves and thus giving the best conditions for the production of the genuine phenomena. We say let the frauds go their own way and you go yours. We shall get rid of them sooner if we don't pay so much attention to them. Give a frauduhimself; he cannot carry on a systematic scheme of deception, without sooner or later exposing himself. Fraudulent mediums need your sympathy and pity, rather than your condemnation. Let them remain in the ranks, for perhaps, by so doing you may bring them to a realization of the enormity of their crime, and and thus to a true repentance, and in time be numbered among the true workers for cause. The fraud we meet with, sometimes serves as a spiritual whetstone upon which to sharpen the edge of our wits, which is apt to get dull from inactivity. How would it sound for a farmer to say he wouldn't raise wheat because of the chaff. Well it is just so in Spiritualism. We should not throw away the wheat because mixed with chaff. We must learn to distinguish between the false and the true. If we surround ourselves with an atmosphere of love, purity, harmony, and strict integrity, we destroy the conditions in which frauds thrive, by depriving them of heir sustenance.

Can spirits predict disasters forty-eight nours previous to their occurrence and can the disaster be avoided? In some cases, yes, for we know of cases where disaster has been averted by the knowledge given in the prediction. As a rule we think that no prophecy can be made absolute, since effects can only be predicated from causes, and if causes cease to exist, the effects cannot follow.

#### CORRESPONDENCE.

Providence, R. I. Mr. J. Wm. Fletcher, of Boston, Mass., who has always been the favorite speaker here, eegan a month's engagement Sunday. The andlence was large and applauded to echo the brilliant, witty and eloquent remarks of the lecturer. We like the THE BETTER WAY greatly and rejoice in its prosperity. W. E.

St. Paul, Minn.

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I wish to inform the readers of your paper that the forty-first anniversary of Modern Spiritualism will be celebrated here by the Ramsey County Association of Spiritualists and Liberais, in a two or three days session, commencing Saturday, March 20th. All Spiritualists and Liberais are cordially invited to attend

Would like to correspond with good mediums, independent slate writers, materializing and platform test mediums.

Respectfully.

NRS. LAURA A. GRANT, Sec'y.

#### New London, Conn.

In Pierpont Hall, Sunday, February 25th, Mrs. Ida P. A. Whitlock entertained a goodsized audience, who assembled to hear her on the subject of "Spiritualism vs. Uhristlanity, or why the warfare between the tianity, or why the wariare between the two?" A selection on the organ, entitied "The Unfinishe! Prayer," was finely rendered and was worthy of the applause she received. As this was Mrs. Whitlock's last evening, the many friends that she has made during her sojourn in this city, including a good sprinkling of the church-going people, came to hear her on the subject chosen, as well as on the subject of psychometry, for which it is safe to say she is excelled by mone.—Telegraph.

#### Elmira, N. Y.

"Mr. and Mrs. Kates are giving much satfaction as lecturer and test medium. The tests are almost invariably recognized. In one instance, a few nights ago, a prominent citizen of this city received description, very minutely, of what purported to be the spirit minutely, of what purported to be the spirit of an aunt. He could not identify it. The medium then stated that there was a bureau of old style in his home, in left corner of the second drawer of which he would find her picture. He thought the medium had made a big mistake, but going home he found the bureau as described and found the picture in an old forgotten album in the drawer as stated. The picture of the lady was the only one of a lady in the album, and in appearance and apparel precisely as described, which was exhibited last night."—Evening Star.

#### Chicago, III.

At the Peoples Spiritual Society last Sunday Mrs. Preston opened with the invocation and Mrs. Gussie Wolf delivered a lecture on "What Spiritualism Teaches." She responded particularly to the necessity of culsponded particularly to the necessity of cultivating the higher and nobler sentiments within ourselves. Mrs. Preston followed with a feeling address a d then gave tests from letters. She is a lady of high culture, and, as a medium, gives unusual satisfaction. Mrs. Bromwell gave a humorous description of her visit to the District of Columbia on the 4th of March, and Mrs. Graham spoke on the necessity of taking courage in our work. Miss Thomas gave her usual entertainment in the evening at 11 North Ada street.

#### Toledo, O.

The forty first anniversary of Modern Spir itualism will be celebrated by the First Alliliance of Progressive Thought, (Spiritual Society) of Toledo, at their usual place of meeting, Clark's Hall, Cherry street, Sunday, March 31st, 1889. Speaking at 10:30 a. m., and 7:30 p. m. Conference meeting and test cir-cle at 2:30 p. m.

The exercises will be under the direction of

The exercises will be under the direction of Mrs. Lydia A Pearsail, the noted speaker of Disco. Mich., assisted by able speakers and test mediums. Good music will be in attendance, and no pains will be spared to make the exercises interesting. A cordial invitation is extended to the friends in North Western Ohio and Southern Michigan to unite with us on this occasion.

Respectfully, wm. smith, Sec'y.

#### Maysville, Ky.

Among the new converts to Spiritualism and his wonderful truths, is Dr. Ross, of Mason county, Ky.

In his ardor, he is indefatigable in his efforts to aid his friends and neighbors to gain him so much happiness.

Dr. Ross has succeeded in making arrangements with Mrs. Seery, of Cincinnati, the trumpet medium, also with Mrs. Stuart Richings, of New York, the fine inspirational speaker, who is at present engaged at the spiritualist Hall in Cincinnati to come to North Fork, Mason county, Ky., next week to aid in promulgation of the spiritual truths for which many nearts and minds have been

it is the wish of the writer that many souls will be consoled and strengthened while gaining this spiritual education. May they be willing to let the light of truth dawn on the new pathway of their soul's unfoldment, which tenos to prepare their immortanty walle on this earth plane to-day. L.

#### New York City.

Sunday morning the questions presented by the audience for Mrs. Brigham's consideration were as follows: "Are not our experiences worth all we pay for them?" "Is it possible to draw the line between independent individual thought and ideas and communicated ones? Swedenborg states that one can be admitted temporarily into a society above him, and whilst there possess all their knowledge, losing it as he returns to his own. Does an inspired speaker read off, as from a book, other's ideas? Or are his brain cells galvanized into an unusual activity? Or is all thought communication, and what is called inspiration merely an exalted form of 11?" "Celestial life on earth?" "Have spirits a conscious indivividual existence prior to their appearance on the earth plane?" "Intuition or imagination."

"Now the Lord had prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and nights.." "Is not the Catholic religion as taught and underof able lecturers, generally and favorably known to the public. Our last speaker, the Hon. Sidney Dean, of Warren, R. I., has just closed a series of six rousing lecturers before the Spirit friends tell us to be happy and make the best of life, at the same time they teach us that sorrows and trials refine and develop

Our speakers are selected from the long list of able lecturers, generally and favorably known to the public. Our last speaker, the Hon. Sidney Dean, of Warren, R. I., has just closed a series of six rousing lecturers before the Spiritualists of Williamantic. These discourses were characterized by such vigor of expression, such logical precision, accompanied by his strong personal as to command the admiration of all who heard him.

Mr. Dean has so recently become a prous that sorrows and trials refine and develop

us that sorrows and trials refine and develop our spiritual nature." "Is not the introduction of Christian science the work of a band of angels who seek by this means to direct the world's thought to the recognition of spiritual power in healing?"

The subjects for poems were: "The life was the light of men;" "More storm than sunspine;" "Land marshes on the path of time."

Mrs. Briguam spoke for nearly one hour, making a continuous discourse that was a delight to her hearers, a full text of which wil be sent the Better Way.

In the evening she spoke upon the subject,

delight to her hearers, a full text of which wil be sent THE BETTER WAY.

In the evening she spoke upon the subject,
"Eternal Memory."

The meeting for manifestations in the afternoon was opened with a piano solo by
Prof. G. Hausmann, song by Miss Lily Runais. Miss Annie U. Henderson gave numerons psychometric readings, all or which was
recognized Dr. Lawrence spoke of the inconsistencies of Professor Hermann, and
Keller attempts to harmonize their tricks
with the phenomena of Spiritualism and he
made some interesting and happy filustrations. Rev. Charles P. McCarthy spoke very
earnestly against the course that Mr. Sawyer had taken, and made a very brilliant appeal in benaif of the "Society of Mercy,"
that is so nobly managed by Mrs. Tingley,
(formerly of Mrs. Parent) president, in this
city. A whistling soly by Miss Mamie Horton closed the afternoon services.

The last Sunday in the month, the 31st.,
the Society will celebrate the forty-first anniversary or Modern Spiritualism, in an appropriate manner. A full text of the proceedings win be furnished The Berters Way.

Fraternally yours,

At Arcanum Hall, 57 W. Twenty fifth St. large audiences assembled.

Mr. Burton in words of advice, etc.

was of a complex character, and upon the environments surrounding people, committing deeds, etc. He gave prenatal conditions of crime. The care of children rested so far as education (with moral and spiritual influences) were concerned, with the mothers towards their off-pring, and called their attention for reform, from a rational and spiritural standpoint, in proper instructions. A vote of thanks for his masterly discourse was given by the audience, and a request for another lecture, to which the doctor consented. Mrs. Ellsworth related a wonderful psychometric test through the doctor's mediumship, connected with a crime through holding a gold ring placed in his hands. Prof. Van Horn gave many demonstrative mental and spirit tests at both sessions fully a knowledged.

Peoria, III. The Spiritualists met Sunday, 10th inst., at their hall, 430 Main street. There was a very intelligent and appreciative audience assembled to hear what the spirit had to say through M. T. Allen. There were two questions given, viz: "Can you give us an idea of the time required for a spirit to travel from one place to another as compared with our tinfe?" "What is the best religion?" After a brief but impressive invocation, the controlling spirit considered the first quesmasterly manner. There were some very instructive ideas brought forth. The time and

structive ideas brought forth. The time and space are comparatively annihilated in spirit life, so rapid is the flight of the spirit through space when conditions are favorable. That spirits have like the rapidity of thought and subject to similar conditions. That this law does not apply to the spirit pianes of life only, but also to our mortal sphere of existence. That conditions is nature's time-piece, and all things were measured and controlled by them. That there are millions and millions of sous hovering near the surface of this earth waiting for conditions that will lawor their development and progress into higher and purer spheres of spirit life. The spirit then referred to the second question, and said that that religion which inspired human beings to do good unto others, and desire to benefit and biess their neignbor, was the best religion.

morial Hall, 170 Superior street (3 sessions). Orators of the day: Mr. J. J. Morse, trance speaker of London, Eng., and Mrs. Carrise E. J. Twing, the platform test medium. Monday evening, seance by Mrs. Twing, followed by a social.

E. W. GAYLORD, Conductor, C. P. L.

Springfield, Mass.

The Spiritualists of Springfield have a new organization to be known as the First Spiritual Society of Springfield, Mass They have received their charter, and the temporary Society officers are C. I. Leonard, president; T. M. Holcomb, vice-president; J. P. Smith, secretary.

The first meeting will be held on Wed-

sire to benefit and bless their heighbor, and the best religion.

After the lecture the medium gave a number of test readings, and almost all were recognized and acknowledged to be correct. The president then made some announcements and referred to THE BETTER WAY, which were lying on the table near the rostrum, as also some spirit pictures taken through the mediumship of Mr. F. N. Foster while here. The meeting closed with a song and benediction.

607 Hamilton Street.

#### Willimantic, Conn.

The Spiritualists of Willimantic are slow ly waking from a semi-lethargic slumbar, which was nearly as destitute of spiritual vitality, as a profound sleep.

During the early years of the spiritual movement our city was noted for the number and earnestness of its workers in the cause. After a time, as was the case with many other Spiritualist Societies, a kind of noon and evening services were well attendindifference or spiritual laziness overshadowed us, which measurably shut out the life- Evils," and was reported verbatim for the giving rays of the spiritual sun.

Many think (and the writer among them) that this state of things was permitted for reasons wisely hidden from observation.

tracted large audiences. Many Spiritualists attended these meetings, facinated by this savored so largely of the spiritual philoso-

found a more congenial locality. Scores of itualism upon the rostrum throughout the deeply interested persons were hereby left length and breadth of the land.

no favoritism. Every son and daughter of to attend. earth is each equally objects of their love and care. They well know that the great mass of men are unable to embrace truths that happen to be foreign to their education and habits of thought without preparation, and it is necessary that this preparation should come through channels supposed to be non-spiritual in order to be accepted. Hence the ever-increasing number of preachers who are teaching the loftlest spiritual fruths, yet assume to despise and ignore Spiritualists. It is quite phenomenal how suddenly a man loses the respect of admiring friends, when, prompted by his convictions, he has the courage to announce to the world his acceptance of a new and unpopular truth, no matter how securely based it may be on a lengthened array of undeniable and unanswerable facts.

But return to the church; the result of this windy tumuit in the church has been inand habits of thought without preparation.

windy tumuit in the church has been in-creased audiences in Excelsior Hall, where the facts and philosophy of Spiritualism are weekly set forth for the edification of enquir-

Our speakers are selected from the long list

psnied by his strong personal as to command the admiration of all who heard him.

Mr. Dean has so recently become a pronounced Spiritualist is so widely and honorably known, that a few words concerning him in this connection will not be out of place, specially so since he has determined to devote the balance of his life, hitherto very active, to the elucidation of the facts, philosophy and religion of Spiritualism.

Mr. Desu, though now a resident of Rhode Island, was born and bred in Connecticut. He is well and favorably known in Windham county, where he lived a number of years and served this congressional district two terms as representative during the stormy period just preceding the war.

For many years he was a devout and conscientious Methodist preacher, universally respected and loved, but he refused to be bound by creeds. His constitutional love of truth and his desire to know more of the laws that direct and govern mind prompted him to enquire into and investigate the phenomena of Spiritualism.

As a result he became a medium and demonstrated in his own person the fact of spirit return and communion.

The above brief and disconnected sketch of Mr. Dean, gives but an imperfect outline

The above brief and disconnected sketch of Mr. Dean, gives but an imperfect outline of the man's character and of the work he is

The three remaining Sundays of March Prof. W. F. Peck will occupy the platform at Excelsior Hall, Mr. Peck is no stranger here. His lectures are replete with sound legic based on fact. At times he is eloquent and always interesting. He is a worker and in earnest and never fails to give something that his hearers can carry home for future reference.

Sunday evening Memorial Hall was filled The meetings of the Progressive Sppiritual-ists, 10th Inst., were conducted in a manner utterances of Mr. J. J. Morse. He opened the by unseen forces that met the needs of the evening's exercises by reading a poem, and during a musical passage on the piano At 3. p. m. session Mrs. Harriet E. Beach passed into trance, it was announced, in spoke in an earnest manner. Mrs. L. L. Fox which he was said to be entirely uncongave her impressions for healing of the scious. He first delivered an eloquent prayer sick. Mr. Hollingsworth responded under in which the doctrines of Spiritualism were control of the voices. Mrs E. Benwell and given a prominent place. He then passed to a review of the growth of Spiritualism. He The 8 p.m. session was interesting throughout. Dr. D. M. McFall, a magnetic speaker and medium, occupied the strictest attention on the part of the audience. His "subject" positive attitude on the part of believers, as was of a complex character, and upon the phenomena of the spirit world had challenged the attention of the religious, medical and scientific world. Thus the subject of the evening-"Modern Spiritualism, a challenge to the churches"-was not a forced question It grew out of the exigencies of the hour He urged his nearers not to tamely submit longer to the denunciation of the Christian world, and be called blasphemers and of the

devil, devilish.

On the other hand, they ought to carry the war into the enemy's country. If men believed in Spiritualism, they should say so, "if all the people who know that Spiritualism is true were here to-night," he said, "this hall would not contain them. This society would not be in need of funds, and the respectability of which so many of you regret the lack would descend upon you. Plenty of men know that spiritual communications are a ract, but for social or business consideration do not proclaim it."

The rest of his lecture was delivered in his usual pleasing style, philosophizing on the spiritual generall, and showing the erroneous belief that the world had of Spiritualism. Mr. Morse remains to participate in the anniversary on next Sunday.

Spiritualists in and around this city are invited to join with us in celebrating the fortytion and treated it in a plain, thorough and first anniversary of the advent of Modern Spiritualism on Sunday, March 31, at Memorial Hall, 170 Superior street (3 sessions).
Orators of the day: Mr. J. J. Morse, trance speaker of London, Eng., and Mrs. Carris E. J. Twing, the platform test medium. Monday evening, seance by Mis. Twing, followed

The first meeting will be held on Wed-

nesday, March 20th, when an election of permanent officers will take place, but the mostimportant matter to come before the meeting will be the erection of the new chapel, the cite upon which it is to be located will then be decided upon. We have long felt the need and want of a place of our own to worship in, and before many months we expect to be located in our new chapel. We have had Miss Emma J. Nickerson with us for some time as regular speaker, and she is to remain with us during the months of April and May. She is doing a great and noble work among us, and we are glad that she has come to our city. It is mainly through her indefatigable efforts that so much has been accomplished in the direction of building the chapel. On Sunday last the af-

ed. The subject of the afternoon was 'Social

Banner. The evening's discourse upon the mission of Spiritualism, through Miss Nickerson's guides, was a masterpiece of eloquence, filled with wisdom and truth. The About this time the Rev. S. R. Free, a man delivery was remarkable; it electrified and endowed with considerable logical ability delighted all who had the pleasure of hearand an advanced thinker, was installed as ing it. The improvised poems from subpastor of the Congregational Church of Wil- Jects given to the speaker from the audience limantic. His broad and liberal discourses at- was beautifully rendered, and at the close of the services Miss Nickerson was overwhelm. ed with congratulations from her numerous new kind of Congregational preaching, which | friends she has made since she has been with us, and we are honored more and more each Sunday with the achievements of her spirit-The more conservative portion became ual guides through her organism upon our alarmed at the evident rapid inroads of these platform, and we predict in the near future new thoughts, determined to put a stop to that Miss Nickerson will be acknowledged these things. Thereupon they set on foot as one of the most able and foremost in the methods which ultimately crowded the lib- ranks of public inspirational speakers, as an eral preacher out. Mr. Free sought and exponent of the mysteries and truth of Spir-

deeply interested persons were hereby left without their accustomed supply of spiritual food. Their hunger could find nothing to satisfy within the walls of the so-called house of God, hence sought elsewhere to appease their cravings.

At this point set in a new spiritual awakening. Now we begin to get a glimpse of the wisdom which permitted the semi-slumber spoken of above. The higher angels allow no favoritism. Every son and daughter of the land. Very much interest is manifes ed in the work of the Ladies' Aid Society, of which Miss Nickerson is an honorary member. The weekly meetings are largely attended by the gentlemen as well as the ladies. After the supper the evening's entertainment is enlivened with music, speaking and recitations of poems or selections by Miss Nickerson, as well as contributions from others gather d together with us. The next assembly will be at the residence of Mr. John Hart, 3 State street. All are cordially invited to attend. JOHN B SMITH, Sec'y.

#### . Briefs. Ira B. Eddy is 83 years old.

Mrs. Annie Lord Chamberland is still very The Banner of Light has entered its sixty fifth volume.

A letter goes from New York to San Francisco in 113 hours.

An elephant recently died in Bombay in the three hundredth year of his age.

Some desire is being manifested to change the anniversary of M. S. to another date, but custom will rule in the end.

A religious war is imminent in Canada, caused by the publishing of an alleged libel in a Protestant paper against the Catholics. A p ivate medium of remarkable power is being developed in Concord, Mass., who is as-

tounding the elite of that place, Dr. Ira Davenport, father of the Daven-port Brothers, passed from his home in Carle-ton, Mich., on the 231 uit., at the age of seventy-two.

Mrs. Allie Livingstone, the spirit-artist, who draws spirit-pictures under control, when securely blindfolded, is now at 1808 Page street, San Francisco.

Professor Jastrow, in Popular Science Monthly, professes to know something about Spiritualism as did Huxley. Even scientists are not beyond laying themselves open to ridicule by their professed knowledge.

At a recent divorce suit in a California court a seven-year-old child was decreed to the father. The child hung on to her mother, but midst agonizing and neart-rending cries she was torn away from the balliff and given to the father. "Love ye one another."

Experiments on dogs, calves and horses by the electrical executioner were recently made at Edison's laboratory, resulting in the knowledge that death can be produced in from 10 to 25 seconds without disfigurement of the body and apparently without pain to the same. But what of the spirit?

#### Notice to Mediums.

Vicksburg, Mich., Spiritualist and Religlous Association would have all mediums who are going to attend the camp meeting at Frazer's Grove-August 8 to September 2and desire to have their names put on the blils, to respond at once. Address MRS. EMILY P. DENNING, Se'y.

Kallamazoo Co., Mich.

#### Attention! Lyceums.

The Conductors of Lyceums, Secretaries, or other officers, are earnestly invited to send other omcers, are earnestly invited to send in the name of their Sunday-schools, names of officers, number of scholars, time of meet-ing, etc. The desire of the undersigned is for the mutual benefit of all. Correspon-dence solicited. THOMAS LEES, 142 Ontario street, Cleveland, O.

# [A!] announcements and notices under his head must be received at this office by louday to insure insertion the same week

Mary L. French is open for engagements

Dr. F. L. H. Willis is now residing at Glen-ra, Yates Co., N. Y. J. H. Randall will answer calls to lectures in Spiritualism. Address, 229 Honore street, (hicago, 11).

Mrs. M. E. Aldrich, inspirational speaker, nay be addressed 55 West Exchange street, g. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 35 Harrison Ave., Boston, will answer calls a the Eastern States.

Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn. N. Y., for consultation or engagements.

Mrs. Fannie Ogden, 618 Main street, Peorla, il. Trance, Test and Psychometric reader.

(an be engaged for the season of 88 and 89. Geo. H. Brooks can be engaged for the nouths of April and May of '89. Address all communications care of THE BETTER WAY.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delayan De Voe, the renowned auto-catic slate writer and magnetic healer, is tow located at 208 W. Fourteenth street, St. Louis, Mo.

Dr. Dean Clarke may now be addressed at penver, Col., and where he will be pleased to receive calls in the west for spring and sum-ner.

Societies desiring to engage the eloquent and popular inspirational lecturer, Mrs. S. E. Warner-Bishop, should address her at Fort Dodge, Iowa. Mr. J. W. Fletcher, lecturer and public test medium. Address No.6 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in New England only.

Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, parlor, or missionary work. Address her at Geneva,

Miss E.A.Viel, health and business medium, 216 West Fifty-third street, New York City will give advice in the above and read char-acter according to the new science of solar

Mrs. Isa Wilson Porter (daughter of E. V. Wilson) holds public circles Thursday evenings and Sunday afternoons. Admission 50 cents. Sittings daily, from 9 a.m. to 5 pm. Parlors, S. W. cor. Race and Court streets, Cincinnati, O.

Miss Emma J. Nickerson lecturers at Springfield, Mass., until end of May. Ad-dress, 167 Spring street She lectures at New London 31st of March; at Haverhill 1st of April, and at Lynn 21st of March.

Miss Emma Nickersen has an engagement to address the Spiritualists of Haverbill Mass., at Button Hall, at the anniversary exercises, April first, also at New London Conn., March 31st, Lynn, Mass., April 21st.

Mrs. Ida P. A. Whitlock, psychometrist will lecture and give readings at Albany, N.Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Mr. Frank T. Ripley, of Boston, lecturer and test medium, can be engaged to lecture and give tests any week evening during the month of March and April in Ohio for Spiritual Societies. Address Frank T. Ripley, Alliance, Ohio.

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform test medium weekday evenings while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance. Ohio. Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspirational speaker, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street. Boston.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements. Mr. W. A. Mansfield, the well-known slate

writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium. as a medium. Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp-meetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the month of April. Socie-ties desiring to make engagements address 990 Sixth Ave., New York.

Dr. J. K. Bailey, since last report, spoke at Hamilton, Ill., January 30th and at Keo kuck, Iowa-re-engagement—Sunday, February 3d. Since that date he has been under the savage sway of King Carbuncle—six weeks of severe pain and anxiety. He hopes to be able to respond to calls by the first of April. Address him, post-office box, 123, Scranton, Pa.

Helen Stuart-Richings lectures and give psychometric readings and tests before the Society of Union Spiritualists of Cincinnati, O, during the month of March, and will engage to give week night lectures or enter-tainments at contiguous points in Kentucky, Ohio or Indiana, in regard to which corres pondence is solleited. Address Palace Hotel,

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium and lecturer, who has given the Chicago skeptic, Charley Duckworth, and others such coavincing tests, will, for the remainder of the winter, make his home with Judge Pierce, of Ellsworth, Pierce Co., Wisconsin, Box 135, and will be giad to hear from his old ratrons there. Will answer any call to lecture in or out of the State.

Miss Jennie B. Hegen is now ready to make

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at South Framingham, Mass. During the month of April and half of May, '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kenucky will be to or address giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

CINCINNATI MEDIUMS. Mrs. J. H. Stowell, Trance. Bates Avenue near Colerain. Mrs. S. Seery, 34 Gest street, Trumpet and

State Writing. J. D. Lyons, 188 Richmond street. Trance Readings from Letters, Photos, Hair, etc Mrs. M. Englert. Trumpet. 67 Marshall

Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eight street. Mrs. Stewart. Trumpet and Independent Slate Writing 10 Addison street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st.

S. S. Baldwin, Magnetic Healer and Developing Medium. 34 East Sixth street. MT. HOEB, WIS., Jan. 25, 1887 CHICAGO MAGNETIC SHIELD Co-Dear Sir: The insoles do all you claim for them. I hope the belt will do it too. Please send it as

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AUGUST SMITH

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colors, from the celebrated painting by T. C. LINDSAY, owned by N B WOLFE, M. D., a prominent Spiritualist of Cincinnati, Onio. The illustration represents the Hydesville Cottage by the light of the moon, and a train of spirits going to and fro between the cottage and the spirit world above. The effect is in the spirit world above. The effect is in the first paper in the spirit world above. The effect is in the favorite better of hundreds of Western business men, but more of this class will be cordially welcomed. Respectfully, which is difficult to the first be cordially welcomed. Respectfully, which is the favorite becomed. Respectfully, which is the favorite better the first because of the first trade and metropolitian activity. Already it is the favorite better the first because of the favorite better and metropolitian activity. Already it is the favorite better the first because of the favorite and metropolitian activity. Already it is the favorite better the first because of the favorite and metropolitian activity. Already it is the favorite better of the first because of the favorite better of the favorite

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#### SPIRIT MESSAGES.

Given through the Mediumship of HENRY H. WARNER, Covington, Ky., by the guiding spirit, ITHAMAR.

#### BYRON LE FEVRE.

I come to my brother, Alexander Le love. Tell my wife, Marie.

#### MARTHA DUDLEY.

Of Canton, New York, says to her friends: Be of good cheer. The angels are ever around you and will help you onward and upward. The work we have promised you will come by and by. To one who knew me well.

#### SARAH GRAHAM.

Comes and says: "Auntie be of a hopeful disposition; all is for the best. You called me Sadie, when I was with you and I come to you often and you think you see me some times,"

#### LEROY SUNDERBERG,

Of Cleveland, Ohio, says: "Tell John, my brother, that I have kept my promise here and hereafter."

Given Through the Mediumship of Dr. G. A PEIRCE, Lewiston, Maine.

#### JOSEPH SPEARIN.

Me a ghost! Not by a damned sight, that I can tell you Jim. Jim said at the breakfast table this merning: I see a ghost last night. Joseph stood up side of my my bed, same side he used to sleeep on. If ever I saw Soseph Spearin, of Hoboken, N. J., I saw him last night." This was certain enough for Jim to say, was it not? But I am no ghost, mor'n Jim is. I have a body as hard and strong to me as Jim's to him. I was a brick-mason-fell backwards off a staging and came to this condisuddenly.

I was 32 years old; left wife and two children, in tolerable comfortable circumstances. I had a house and lot all mine on Elm street, and some other property. My wife's name is Helen M. Spearin. Do send paper, containing this to her. I am about home most all my time. Jim boarded with us-he is a brick mason. My wife thinks she saw me in September, walking about in the garden. Perhaps she did, as I tried to make myself visible to mortals. I am feeling strong as ever I was. I was not very tall, only about five and a half feet; weighed 180 or more pounds; was always rugged, well and smart. I loved to work-had blue eyes, auburn hair and light complexion. I could lay as many bricks in a day as the best of them.

my wife and children and good will to all ple. Amen. Lord come an exicute dy who were my friends, when a brickmason. judgment on des wicked niggers." Dear wife do not get discouraged; do not give up to cares and troubles; fight the battle bravely; better times are coming for you; our children are smart and rugged; edu- who drives a delivery wagon for Morgan, a good kind hearted man, with ample means to care for you and the children, to offer himself to you for marriage. He will lead him home. be tailer than I was, not so weighty, dark him when you see him for a sympathy will

#### REV. JOEL FROTHINGHAM.

York city, several years ago. I do not remember how many, but think it was about forty-seven years. I enjoyed my church and the church enjoyed me as their pastor, as far as I knew. It was very delightful for me to contemplate the joy and happiness of my church people in the world later." unrepentant world. Really we thought ourselves the chosen ones of God, hence better than the sinners whom we were sure of torment. Now it is a mystery to me blasphemously accusing the Infinite Crea- on him and take him to the "lock-up." tive Good of such a base act. I was born itualism in the place of religion that crazed with my wife and friends down Broadway, papers could have howled. when by some collision or accident or other, the carriage I was in was overturned and I was instantly brought into this state of being. This accident occurred several years since. It is a great wonder to me now that more people believing such doctrines and creeds, such as I and my church (as I name it) did, and as the church do now. I can but pity them all from the depths of my soul. I write this by communing to the ears of

birth of the Christ, the Savior of the world as the religious world have it. Christ-mass the believers of that reputed phenomena,

my church. Why my mind was their mind, almost exclusively did they have such strong conviction of the Bible being wholly true, and of me, as a minister, being a teacher of truth.

Now I would say to the people composing the church I once was pastor of, and to all other churches and peoples, that I have Fevre, of Bucyrus, Ohio, and say: "Dear carefully investigated as to the Bible teachbrother, although the bridge at Ashtabula ings, its origin and many other matters that took me out of the body, I still live and are taught as truth to the people, and have found it all to be simply the emanations of the mortal mind in past ages, and held as truth in the present age, hence it is all error, the result of mortal ignorance, speculation, and a low grade of superstition.

When I found what I had been doing, I was almost out of conceit and patience with myself, I was in such a hurry and have so much anxiety to communicate my knowledge to the world. Thanks to the advanced spirits for giving this remarkably glorious opportunity. After this communing I shall be comparatively easy in my mind and happy. I am not going to make statements about other spirits here, only to say there are many here in a similar state of mind to myself. And they can only become reconciled by in some way, letting and now have come to him to say, let us the world know of feelings and past mislive together, and be true to each other takes. This life is a very beautiful one and the only real substantial condition and feature of any.

> The following messages will appear next week:

Horatio Marquetic, Josiah Martin, Rebecca Woodman, John Ferno.

#### ACKNOWLEDGEMENT.

To the Editor of The Better Way.

With much pleasure, I acknowledge the ruthfulness of the message given through the mediumship of J. Wm. Fletcher, and published in THE BETTER WAY, February 23, 1889, from Thomas Trask.

It is correct in every particu'ar. He was so near the other side I think he must have seen across. He said : I see a bridge; I can clear that bridge; will you go? And tion I am in now, almost instantly. It immediately began to sink away, only was August last, 1888, when I left earth so breathing a few moments. Frank and Michael are both recognized and gladly wel-

Many thanks to spirits and mortals; may we have the pleasure soon to hear from Yours respectfully, them again.

MRS. NELLIE M. TRASK. Lynn, Mass., March 11, 1889.

#### Written for the Better Way:

Religious Excitement Causes Two Men to Become Insane.

De Soto, Jefferson county, Mo., has for the past two weeks been enjoying-or rather enduring-a great religious revival among the colored people at the M. E Church, and the "darkies" have got such a shaking up as they have not had for years

Last Wednesday night at the close of a very stirring exhortation the "Rev. Brudder," with eyes and hands raised heavenward, exclaimed, in a terrible and impressive voice, "An now, oh God ermity, come But though dead as the mortals put it, I down in dy mi'ty power, an jes kill off all am yet alive and very content to be where dese hard'ned sinners dat 'fuse to 'pent ob I am for it is no use to be sad. Love to longer stan' in de way of dy b'lobed peo-

As they say in stage parlance this "brought down the house," and the excite-

ment was intence.

"Black Jim," as he is familiarly called, cate them all you possibly can, and give left the church crying and groaning, and them liberal knowledge, for that is the proceeding to the long watering trough in front of the livery stable, he lay down in king makes spirits happy. I am before a it his full length, the ice water hiding his very long time, going to look up and induce form; here wallowed and cried for the a good kind hearted man, with ample "loven Lord" to wash his sins away, and it was nearly morning before he got sufficiently "cooled off" to allow his friends to

Bob Collier, "a gigantic Ethiopian," fulhair eyes and complexion. You will know ly six and a half feet high, also got "dun plum crazy," as one of his colored friends expressed it, but his madness seemed to instantly be mutual with you both. I love have more method in it than his more exyou still, Helen dear, and will do all I can for you, but I sm no ghost.

citable brother. And when young Coxwill, of the "peoples' bank" opened his doors, "Bob" was waiting, he stepped inside and said: "Brodder Coxwill, God'mity I was an Episcopal clergyman in New sent me fo' dat money what yo'us ows my good old mudder in heaben, an dat's what

's yher fo', "so jes han'r out." Mr. C. saw there was something wrong with Bob, and answered soothingly: "Well, Bob, I have just opened up and have received no orders yet, but no doubt God will instruct me soon with regard to the matter, and I will see you So Bob went off apparently satimmortal as compared to the unbelieving isfied, but soon returned, this time going into the bank of De Soto, only two doors distant. On being refused the required amount, \$500, Bob went outside, gathered up a handful of rocks, and proceeded to would be the recipients of an eternal hell mash all the plate glass in the bank front, and when the Marshal, Willis Deering, of torment. Now it is a mystery to me tried to arrest him, he pushed him out of the way like as if he were a child, and it moment, having such a horrid thought, so took eight or ten men to get the "bracelets"

It is really too bad that it was not Spirto spirit life very suddenly. Was riding these two men, so the religious and secular

#### The True Ring.

Under the caption of "Our Policy" the Carrier Dove gives vent to the following

Under the caption of "Our Policy" the Carrier Dove gives vent to the following editorial:

"In reply to many letters from correspondents, and to end the pressure brought to bear by interested parties concerning a scheme that has been extensively advertised during the last few months, we wish to state that we are in no manner interested in the enterprise and do not care to use our columns for its advocacy or exposure. We aim to keep the Dove a high-toned family journal, free from personalities; and shall never introduce disagreeable subjects unless forced to do so for the sake of truth in its general application to the masses. There is no school like that of experience, and some people will learn in no others; and although we would not remain silent upon any subject if we were Boston.

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Mrs. F. An. Street I write this by communing to the ears of our columns for its advocacy or exposure. We aim to keep the Dove a high-toned family journal, free from personalities; and shall never introduce disagreeable as the religious world have it. Christ-mass of truth in its general application to the signifies a great memorial occasion with masses. There is no school like that of which occurred nearly nineteen hundred years ago. History of those times does not, have found since coming into the immortal life, sustain any such occurrence. You may imagine my astonishment, my dear friends, when I came to know I had been teaching errors to the people composing

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Poor erring man absolutely needs a power diviner than himself to elevate himself on the earth-plane, and from this plane to higher and better paths which converge to the "land of Beulah" where bright spirits reside. Oh, what a glorious thought that not one only, but a mulitude tive call for divine help. It matters not especially what name we give to this di-Holy Spirit, Buddha, Allah, or that of any of our spirit friends. It is all the same provided we recognize the great truth that we need help, and are willing to be helped by the spiritual power hovering around us, but just so long as we rely wholly on our own powers to extricate ourselves from trouble or despondency, into which our errors have plunged us, we shall never be able to walk in "the straight and narrow road" with other than limping steps But if we invoke spiritual help scores of holy ones will come to our aid, and we shall be able to overcome the trials or troubles in our way provided our motives are right and we put forth our effort for the things we desire and ask for. Try it for a time, put it to a fair test, and observe the effect. We may attain the best results of our lives spiritually, by wholesome growth from within-by living daily the best and the highest we know.

Prayer develops man's spiritual being and draws him nearer the great life giver, the suit. God over all, as necessary for the soul, as work for the physical body. To us the Holy Spirit is the univeral spirit of all love, animating all life, permeating all things, therefore, it cannot be seen with the natural eye; it may be sensed and taken up within the heart, reverenced and obeyed, because the inspiration of this Holy Spirit, or Divine Breath, as it may be called in its true significance, is that which indeed endows every human being, and all life with the power of existence, not only with the breath that is drawn but with the force of mentality, of intelligence itself. We may take up this Holy follow its leadings into such avenues and God's will.

We perceive that mediums are often controlled by the higher intelligences to invoke God, the Infinite Being or Divine Father, and we are taught that the higher spirits and angels acknowledge and pray to this being; therefore we claim that this example is right for the practice of mortals also. All exalted spirits acknowledge the existence of Deity, though many earth bound minds cannot conceive of his existence. We know we cannot change the unchangeable decrees of nature by the power of our prayer. We cannot in our ignorance advise the Infinite, and yet by our aspirations, we put ourselves en rapport with the divine spiritual influences'which are ever surrounding us as with a cloud. We know that angels come to lead us into higher conditions of life, and we earnestly desire that we may have more enlarged views of life, of death, of duties and opportunities, and higher resolutions for the future, and stronger purposes to live truer and nobler lives for own soul's sake and for the sake of the coming future in this life and the life that is to be.

All attempts at glossing over defects and making persons act and speak well without any motive from within impelling them to do so, can only intensify instead of relieving the moral maladies, under which society groans.

Prayer is spiritual effort, the noblest and most earnest work in which we can possibly engage. True prayer addressed in all sincerity to infinite purity cannot fail to arouse in the one who prays thus, the very moral vigor which is more than a match for all the wiles and seductions of her finely formed fingers, on the carpet, appeared a white spot, and out of that spot appeared a white spot, and out of that spot which she seemed to pluck to arouse in the one who prays thus, that in full view of all, threw herself prostrate breathes through them; but when the soul's sincere desire unuttered or expressed, the motion of a hidden fire which trembles in the breast, is brought into active exercise, with beneficent intent, work is being done. the soul is engaged in a profitable industry, and the answer to prayer comes through the working of that universal law which compensates the toiler for his effort. The value of prayer is, in part, in its spiritual

fervor and intensity. Prayer seems in one of its phases to be the sending forth of a subtle force from within ourselves which grasps some power beyond us with which we desire to ally ourselves, no matter to whom we pray,

events, near elough to be communicated with. The suppliant has before him a mental imageof true sancity, he invokes My wife reminds me of the last manifesan ideal in himing, and when he does so he forms a cannecting link between himself and some being of beings who really do represent he ideal height he desires to which was done, and the room was perreach and from which he is laboring to feetly lighted. Auntie then asked us to

We gratefly acknowledge the infinite goodness in working by us and through us to accombish his beneficent designs. God works i us. God prays to us. We hear the suplicatory voice of the spirit of the Eternalia our works whenever the experiment in the room. First it God works i us. God prays to us. and turmoil to the individual, and even to hear the suplicatory voice of the spirit of the Eternalin our own souls whenever conscience peaks. Conscience is collective knowlege; universal knowledge, confountain of matchless justice, love, truth stood near the cabinet, some five feet from and wisdor, utterly incapable of an emo-tion of fanticism or partiality toward any grew smaller and smaller. It did not bend

Love insires prayer, and true prayer is fection strggling to accomplish wonders pot entirely faded out. on behalf a beloved object. Prayer is aspiration desire; will; request; the outgoing of spiitual energy. It is no rival of works, no abstitute for earnest and practical effort. We must not allow ourselves thought is ubstance, when we realize with sufficient ividness that we are constantly praying trothers, while others are praying and are ever ready to extend their arms of love towards us in response to our plain-

g and inswering prayers continually. True prayer is an emotion of the spirit, an inspiration of the mind, not the repevine power. We may call it God, Christ, tition ofstereotyped words. It is a voluntary actof the mind, undertaken with a direct and specific object. The mind totally engrossed in worldly affairs, wholly occu pied wih mortal beliefs and pursuits, falls to realise the spiritual help which is ever ready to the hands of all who reach out to take it. When rightly understood and intelligently made use of, the agency of prayer is the exercise of the sweetest, calmest and most tranquillizing of all the powers and activities of our being.

A. H. NICHOLAS.

Writtes for The Better Way. A Seauce with Mrs. Fay.

As reports of materializations are in order, I will here give you a partial and at 62 West Newton street, Boston, on Jan.

And, Mr. Editor, I am desirous that this medium, Mrs. H B. Fay, should receive honorable mention in your valuable paper, as she is that brave medium who gave fight to the Record when it dared to malign her, but they were glad to pay her to drop

The seance of the 31st was her first public one since that pretended expose. Her health has not been good, but is im-

There were thirteen persons present, not including the medium. It was the intention of the guides on that occasion to prove the fact of materialization, which to my mind they did

As Mrs. Fay started to enter the cabinet a form in white appeared at the door of the cabinet, and that before she entered.

After she entered the cabinet she came out under control and took me by the hand works as call forth our efforts in doing it, and I placed my hand on her shoulder. At the time I was not sure that the person was the medium, but I noticed that the cloth of her jacket was of rough tex- of Mr. Samuel Wheeler of Philadelphia, ture. When I had been there but a few moments, she said that they wanted me to give them strength, but I could retire now. give them strength, but I could retire now. by quite a nice money collection for the I heard the rustle as though there was aid of the home. Mrs. Woodhouse folsomeone dressing, but I could not see any-

took mine, and came out with me into the room, when to that hand was attached a form dressed in white. I am confident that that form was not the medium, as she had know will meet with appreciation and will no time to dress in any manner from the not be misdirected charity. time I took my hand from her shoulders as she sat in her chair, until she (the form) came into the room with me. Oh, that I could have seen that mystery of improvising bodies that was going on in my very

hours seance. They were many forms, exponents of advanced thought, as well as many recognized by the sitters as friends the young men of her universities, are now or relations. But as the guide said, that patronizing evangelical in place of Raltionseance was not so much to produce friends, as to prove materialization.

girl of about fifteen, I should think. Her workshops." Yet according to a letter nouncement, his puculiar look and counarms and hands were bare; she showed written by a Lutheran minister to the Inall that she held nothing in her hands; she dependent, a state of affairs exists in Gershe allowed me to examine her hands and man cities far more satisfactory to Freearms, which I did by feeling very carefully there was nothing in them. She then called several from their seats into the middle of the room, and in their hands, cities of the German empire are almost made several flowers to grow. She then grew a pink, which she seemed to pluck from its stalk, and handed it to my wife. She next called for a handkerchief, and over one and a quarter million inhabitants; taking it in her naked hands, produced yards and yards of fabric. She then thirty-eight, and of the clergy one hundred yards and yards of fabric. She then called for a silk handkerchief, and as before, in her naked hands she produced a head to foot, sleeves and all. She took the garment off him and in her hands it again became his silk handkerchief.

done, but time does not permit a more lengthy report of them now, but on some and, Madgeburg, with one hundred and other occasion I shall try and give this eleven thousand, Breslau, with one hunand we get a response, somehow, from names of the sitters were Mrs. L. A. Colten to fifteen thousand souls for each passomewhere. When prayer is sincere it is an uplifting of the spirit to a plane of be-Richardson, Mrs. James Willis, Mr. Rus-theologians bestirred themselves.

ing which thespirit in its hour of need sell, Mrs. Beals, Mr.Reynolds, Mr. New-recognizes asreal and present or at all man, Mrs. Este, Mrs. Johnston and your

all look at the cabinet door, when there,

outside the cabinet in the room. First it showed as a small white smoke; it grew larger and larger until a head and arm over, but sank, or rather melted down leaving only a white spot on the carpet, and ove in execise; it must be regarded as af- that got dimmer and dimmer until that F. D. I.

> Co-Operation and Organization, To the Editor of The Better Way.

It is often asked, why? if Spiritualism is a truth, that it accomplishes so little, and to pray or anything and everything. a truth, that it accomplishes so little, and When we have settled the point that why are the friends of Spiritualism so apathetic.

These questions are pertinent and have in the past and do in the present time contain much force of truth. Yet there is much error and misconception in regard to what Spiritualism has done in the past and what it is doing at the present time. It is true, it has built no hospitals or grand churches, neither has it in the name of God deluged the land with blood, but the silent forces of true Spiritualism has leavened the dead mass of Christianity and accomplished the grandest results. We might enumerate some startling references and some wonderful achievements that Spiritualism has performed, not the least of which was the emancipation of the slaves in our own country, which was brought about by direct spirit interposition, but we will leave for the investigator and thinker the searching out of these truths, and ask the question, what of the present; is it not time for very imperfect description of a seance held Spiritualists to prove, by practical work, that there is a potency and a power in the knowledge we possess to win new victories and achieve new triumphs? One grand temple has been built; many campmeetings have been established, of which we are justly proud. In almost every quarter of our land the truths of Spiritualism are being taught, but at home, fruitful is the harvest of sin, crime and misery, and how few are the reapers to work in the harvest field of sorrow. Is it not time for us, as Spiritualists, to show the world by united effort that we, too, can, in the name of humanity, strive for the unfolding of our cause and the spring of endurance to the world that Spiritualists, practice what we we, as preach? Now is the time to found institutions of learning; now is the time for the religion of work; now is the time for the founding of retreats for the sick, in mind as well as in body. Homes are needed everywhere. Homes in the true sense of the word where spiritual truths, as well as spiritual needs, may be attained, and where nen and women may have a home to live, not a home to die.

These thoughts have come more forcibly to my mind lately by visiting the nev and led me into the cabinet. There it was Spiritual Home lately established by Mrs. Spirit into our lives, so far as we can and try to make it a part of ourselves, and anything. There was one chair in the screet. Here, by the direction of spirit friends, a home has been opened for the cabinet, and the medium seated herself in treatment of disease and careful nursing of

We attended one of the usual weekly gatherings and found a very select company who had assembled to listen to the lecture who spoke earnestly of the practical needs of true Spiritualism, and his remarks were enthusiastically received, as was evidenced lowed with tests, and at a late hour the company dispersed, feeling that it had been As I started to leave the cabinet, a hand our spiritual friends feel like helping this new enterprise, in making further inquiries into the matter, we would advise them to send letters of inquiry, as well as donations, to No. 232 West 21st street, which we

J. M. HARRIS, M. D. New York, February 10, 1889.

Religion in Germany.

The Rev. Joseph Cook, in the January number of the North American Review, gives us to understand that Germany is I shall not pretend to describe that two rapidly becoming more Orthodox, that her alistic schools. Rationalism, according to Joseph Cook and his German theological A very wonderful performance was friend Christlieb, "has been swept out at thinkers than to Christians. The burden of the minister's plaint is that the large entirely given over to irreligion, and that unless great effort is made to establish and support "city missions" the devil will get about all of the Dutchmen.

The German capital, he says, has now over one and a quarter million inhabitants; yet the number of congregations is only and three. In the outskirts of the city with a million of souls there are only rope, and clothed the owner of the hand-kerchief with it, said rope covered him from pastor is expected to care for from twenty to thirty thousands souls. Comparatively Hamburg is no better provided for and Many othes things as wonderful was forty-five thousand Protestants; Stettin, with one hundred and twenty-five thous wonderful medium a fuller report. The dred and eighty thousand, average at least ten to fifteen thousand souls for each pasMagnetic Healin

A writer in the tromeopathische Monatsblætter (Stuttgart) remarks that, magnetic healing is considered by some to be charlatanry, or self-delusion, because it does not to them seem possible that from certain human beings a nerve-fluid flows which influences others. He then says he had an opportunity in Wiesbaden to observe an experiment which decides this question. The well-known magnetic healer Kramer, in the restaurant "Kaiserhalle," placed his walking stick on the table, and held the head of it in his hand; from the end of the stick, of seven persons present, four of them saw a aseous fluid flow, and also felt it very plainly. Two evenings later the experiment was again made, and after one person who happened to be present had expressed his suspicion that Mr. Kramer might have his stick prepared, Kramer asked for another, which given him by one of the strangers. From his, of eight persons present, six saw the outflow very plainly. Among them was a doctor who, from this remarkable ex-Among them was periment, became convinced of the fact in dispute. It is seldom that a magnetic healer has such a strong magnetic power as Mr. Kramer, who is seventy five years old.-Messager de Liege.

Mind.

Mind is that principles which never dies, but which passes from earth-life to life eternal; that, which creates active intelligence-ever-growing, ever-increasing in power and intensity, part and parcel of the Soul, that portion of the Divine attribute which giveth volition to the Spirit.

Mind is the genius of man, ever-enduring the intuitive absorbent of good or evil in earth-life, and the corrective in spirit-life, when the earth-life has been evil, as also the educational principle in the everlasting kingdom of God, when the earth-life has been pure and good.

Mind is the power in action, when the spirit of man returns to earth, to labor for loved ones left behind.

Mind is the [will or desire, directed by the influx of the Divine Spirit, into all good, which is productive of spiritual graces or gifts, and-when accepted in the fulnes of confidant knowledge of the existence of the attributes of the I AM, and their attractive adherance for the uptifting of man into the Fatherhood of God, creating sonship-is unison set in action by such influx, ever becoming stronger by its attractiveness: so that the approach of man to his Heavenly Father gradually becomes nearer and nearer, until the time arrives when the outward temple is laid aside, and man steps forth into newness of life, passing through the new birth, and becomes a jewel in the tabernacle of Truth and Love, in the kingdom of Celestial Purity and Righteousness.

The heavens declare the wonderful works of God; the earth, the beautiful unfoldment of the laws of nature, leading up to sublime reverence of Nature's God.

So does the Mind of Man expand with the knowledge of all that is good and pure; so does the Soul of Man grow in

over; so does the Soul of Man grow in overlines, purity, and equity; and, subservient to a Divine rule of sacred love, as the servient to a Divine rule of sacred love, as the servient to a Divine rule of sacred love, as the servient to a Divine rule of sacred love, as the servient to a Divine rule of sacred love, as the servient to a Divine rule of sacred love, as the servient to a Divine rule of sacred love, as the servient to a Divine rule of sacred love, as the servient of the servient to a Divine rule of sacred love, as the servient of the servient of the servient of the spiritual to the service of the spiritual services of markind. Address J. P. Mendem, the spiritual services of strangest part of the narrative is what the bishop's wife has to say when trying to account to him for her lost wedding ring. "I missed the ring," said she, "since such and-such a day," naming the exact date on which the bishop witnessed the magic performance of the Finn, "and I have a suspicion that an old Finn, who had come into my kitchen on that day whilst I was cleaning some fish, has stolen the ring, although I do not know how he could have done so. The strange conduct of the man made me suspect him; the sudden appeartenance-as if I were looking a dead man in the face. Thinking the man was destitute, and perhaps sick, I went to the chest of drawers for some alms, but when I turned round to give it to him, the man had disappeared, and my ring too.

Ethel (to her betrothed) -Do learn to skate, George. I'm sure you would look lovely on ice. George (a young and rising undertaker)-Look lovely on ice, would Thank you. No hurry about it .-Texas Siftings.

Dumley-There comes Brown up the street. I owe that man a grudge, and I propose to pay him with interest. son-Going to pay him now, Dumley? Dumley-No, not now. Let's turn down this way .- New York Sun.

Mr. Blunderby (severely) - Young Softly was on the loose last week, Mrs. B.--Dear me! How dreadful! Poor young fellow! Mr. B.—And he got tight again. Mrs. B. (relieved)—G, I'm glad he got tight again. That's all right then.—Fun.

An American volcano is reported to ave been found in Colorado. A volcano is a natural curiosity this country has long lacked, though there is said to be plenty of the "crater" in Kentucky.—Norristown SPIRITUAL PUBLICATIONS.

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> CHAPTER XII. A WOMAN'S STRATEGEM.

"I will be down in a moment; you may show the gentleman into the library, James," said Madame Le Terre, some days after her interview with Mr. Carlisle, She held in her hand a card upon which was printed in distinct characters, "Capt. Edward Torriani.'

There was a determined look on her face; her features were firmly set, and a defiance seemed to manifest itself in every movement of her well set head, as she passed down the stairs, glancing only toward the conservatory, and entered the room, where almost her only relative was waiting to receive her. Some may feel that there was a vein of inconsistency in her dislike for her father's memory even, and yet such a determined effort to fulfil a promise made on his dying bed. Yet every person is more or less inconsistent, and a person who had always submitted to an iron will, and who now fully bebelieved in the dead man's power to persecute her, would do just as did this French woman, who without a clearheaded adviser, was the victim of hate and superstition. She was now nerved to her purpose and entered the room with a firm step, and extending her hand with a gracious smile, said: "This is my uncle, Edward Torriani, whom I only know by

"It is, my child," said a man of seventy advancing and taking the proffered hand in a courtly fashion. "And I am glad, to see you; life is too short to cherish animosities, is it not?"

"Surely, you should know, uncle; I have never had any. But you will be seated here by the fire?" she replied offering him a chair where the light fell full on his wrinkled face, which revealed little of good nature or kindness. Not unlike her father's was it; the features were clear cut, the forehead narrow, the brow overhanging, while the small grey eyes, ever restless had the same cold hard glitter in them she knew so well. The only thing that saved it from being cruelty itself, was the soft grey hair, and a smile that seemed to linger about the mouth, that was to say the least reassuring. She could not quite understand why two such men, as her father and uncle, should really have been such deadly and implacable enemies, surely there ought to be something in the fact that they had the same mother, had been boys together, and had lived beneath the same root that ought to have cast a bond of sympathy upon them, not easily But the careful student of human nature knows full well, that there are no enemies that are so bitter as those who ought by every human tie to be the firmest friends. There seems to be a something, that when blood turns upon itself, that no power can either conquer or overcome. Even death fails to soften some hearts, who seem to regret not having been able to heap the cup of bitterness to the brim. It is explained only by those wise philosophers, who ignore or rather place as secondary mere physical relationship, and declare that there is a stronger bond than blood; it is the union of spirit, claiming as they do that those of the same household may be strangers and those of distant birth one's true kindred. Madame found herself perplexed, for of this theory she had never heard, and as she watched this old man, trembling on the verge of an other life, and thought how miserable all hatred really was, she was almost relenting, well nigh falling at his feet and tell-

such a course an utter impossibility. "You have no remembrance of me, then?" said her uncle at length.

ing him that the past was almost forgotten,

when as if conjured by her very thought,

she saw a face, only for an instant, that

sent the blood back to her heart, and made

"No, I have none, but that is not strange for I must have been a mere child, when I saw you, and since we came to England, we have seen no one

"Does your father never speak of me? "Madame started nervously and then added: "No, he never speaks of you."

"You understand why, or has he never "I do not fully understand, but is it nec-

essary that I should?"

"I think it is, for you are the only person that can help me, and I should like to tell you all the story from heginning to end, and perhaps, sick as I learned my brother was, you might be able to soften his heart, that we might at least meet again," answered her uncle, watching her closely meantime. "It is not needful I should be told now

and surely you will stop some days, and during your stay in London make this house your home?"

"That cannot be, I shall leave for Paris to night, unless I effect a reconcilia-

tion; in that case, I leave soon after.' "Thank God for that," murmured Mad-

ame Le Terre, to herself.

"Now," he continued, "you know I am your father's half-brother. We had not the same mother, and all of our trouble

arises from the division of the property, and the peculiar wording of our father's

"This really is quite beyond me, sir," said his niece rather abruptly. "I can not possibly have the least interest in matters of this kind."

Possibly not, but your father holds it all, now, and save a small pittance, I should be in poverty, to-day. "Oh, it resolves itself, into a question of

money after all," responded Madame, with manifest irony. "I thought I should soon discover the motive. There was a will. My father probably abided by his father's wish, as every other just man

"Yes, assuredly there was a will," said the old man plaintively, "but he might be generous, and at least allow me the use of one of the estates, now held only by

"What does the will say? Does it not

"No. It only states that all these lands,

properties, etc., shall be his so long as he

remains above ground, and not until he is dead can I ever hope for anything?"

"So it is. So it is," said Madame to herself and then looking up with a quick nervous movement, she said: "Well, what joyable affair.

can I do for you?" "Can you not, will you not get me an

interview with your father?" he asked in tones trembling with excitement.
"For what purpose?"
"That I may speak to him. We are old men, too old for enmity. I am sure I could make him understand that. He is very ill I have learned from Mr. Carlisle, whom I saw this morning, and perhaps will—will die soon; there are many matters I would like to have understood, be-

side much of the family property, can only go as he says, it is not held by entail."

Madame said nothing for some moments, in fact neither spoke, but looked alternately into the fire, and then at each other. She finally said: "I should not like to the more appropriately upon my like to take such a responsibility, upon my-self, nor have it known by any one that a visitor was admitted to a room I hardly dare enter myself. There is an impassable barrier between you both, that no pow er can ever break down, I am sure, and-Will you show me into his room.

will not ask more and I am sure I could

move him to pity."
"Move him to pity," repeated Madame to herself, "move him to pity; ah, me! that was never done yet, methinks it were too

Edward Torriani rose to his feet and walked to the window, and stood there for some moments, as if in deep thought. He seemed trying to find some stronger argument, with which to accomplish his purpose. He did not tell her that he really intended to buy the Torriani property, which the new railway had lifted into the most marketable land in France, for he knew that then his purpose was lost, but in his heart he just wanted to get the deed signed, the estate his, and then to smilingly triumph over his brother even on his death bed. It was not a bad plan to hang upon brotherly love, and affection, there, while all the time he was nursing a dear plan in his heart; but he feared all the time he should betray himself, if he said more, so he took out his handkerchief and pressed it to his eyes, for a moment, as if

Madame Le Terre saw him, and could scarcely repress a grim smile, for she Felt his insincerity, and that gave her strength more she felt convinced it was her only course out of the difficulty. "If I tell him the truth, only trouble will result from it, while it I can carry out this purpose, he will leave England; I shall be left in peace, and my horrible oath will be kept."

She touched the bell, and spoke to the man servant, as he approached, in a low tone of voice, and then turning toward her uncle, she said: "When I ring, you may come up; but I warn you now, you must control yourself, and in no way attempt to call attention to yourself. you promise not to approach the bed until ! Deity, which he calls God. summons you.

"Yes, my child, I will do as you say," with joy because his request was being granted.

You will wait here then, it may be for some time. I can not say," added Mad-ame Le Terre as she closed the door slow-

The moment the uncle felt himself alone the mask of brotherly sympathy was let fall. He felt as many another fool has, that success was his, when in reality, he was on the verge of utter failure. smiled to himself, in a sly contented fashion and almost laughed outright when he thought of how he would outwit his brother, by his pretended love for him, and-but there goes the bell-and the door is open for him to pass up to the chamber in which he is to find his purpose accomplished. Slowly he walked up the stairs, until the man pushed the door open, and he entered the large room, where on that night, not so long ago, death had claimed its own. The fire burned dull on the hearth, the curtains were drawn, and the room dimly lighted; his niece stood by the head of the bed apparently leaning over

"My brother, will you not take my hand, or speak to me, or let me know that the past is all forgotten and forgiven."

There was no sound in response, save the faint echo from the streets below.

"Speak to me. Give me some sign, I pray you, see I kneel before you," and he threw himself, on the floor and buried his face in the counterpane.

Madame finally spoke: "My father's only words are these: 'I will never forgive Edward; nor speak to him; nor har bor him; this house shall never cover his his head, and I despise the air that he breathes.

"Not that! Not that! I beseech not that!" he exclaimed as Madame's cruel tones and words fell upon his ears. "Oh!

Le Terre, but her uncle thought it came cried, as he sprang to his feet :

"It is not too late. By all the powers! I'll conquer yet. You shall live long enough to see me yet live in my father's house. Who are you and yours, that—"
"Stop where you are sir! Not another word," said Madame Le Terre, all her

blood on fire. "Who are you-and who was your mother? At best but a commoner, but too like to kill him where he lies," and he rushed to the other side of the bed.

His niece caught him by the wrist and drew him still nearer. "Do your worst,"

He fell almost headlong across the bed, and pulled the clothing back. The bed was empty. "Where is he? Where is my brother?" he exclaimed in great excite-

"Where you can do him no harm, sir, I tried this to test you, sir," continued Madame; "you see the result. Now leave this house. "But, when may I see your father; surely

I may," he finally whined out like a whipped cur. "You will never see him again with my

consent. And to think you pretended to shed tears. My God! What are men "Go sir, and at once," interrupted Mad-

and he went out muttering something against womankind, as men ever will when woman's wit, has cut to the core their ignoble purposes.

ame Le Terre, with an imperious gesture,

(TO BE CONTINUED.)

Cincinnati Brevities.

The mask party at the Hall was an en-There will hereafter be no admission

tures at Douglass Hall. The Ladies' Aid Society will give a

Some of the best talent has been secured for the occasion. Admission, 25 cents.

A parlor meeting will be held on Sunday afternoon, at 3 o'clock, at the residence Street, Covington, Ky., Lecture and tests purposes. by H. H. Warner.

The Union Society are very fortunate musical trio as Mrs. Ross, Miss Bertrand and Mr. Cook. The speaker cannot help but draw inspiration from the sweet music furnished by the trio.

The following is the program of music to be rendered at the services of the Union Society of Spiritualists, 115 West Sixth Street, Sunday, March 24:

MORNING. 1-Stradella - - - L 2-Meditation - - - -- Lefebure-We'ly. EVENING.

1-Caprice-Solitude - Mercadante. 2-lst Air Varia, Maximillian - Ascher.

An Atheist; as the word signifies, forms no idea or notion of Deity; that is, he has no theory about a being that he knows nothing about; and he does not believe in 'a great first cause," for if nothing can exst without a cause, then God would be made by a cause, therefore the great first cause would be a dependent being; so then as he cannot reach such a being by the use no difference to him, as he can have no knowledge of him.

that he knows nothing about, by ideas conceived in his own brain, by a knowledge the glorious music that is everywhere of himself, and as he can produce nothing only by his own act, he concludes that all existences are the work of his imaginary

A Naturalist, as the word signifies, forms an idea or notion of things just as they replied the old man, about beside himself are, as far as he can comprehend them, and no farther, as that would be unnatural; he ooks upon space, matter, and motion, as three great self-existing, eternal principles, that never were produced or caused, and what he calls Nature, is the action of matter, as motion gives it the principle of eternal change, therefore motion, an eternal principle in matter, of which space is combosed, is the great uncaused cause of all other causes. - Boston Investigator.

> Sultan-"Vizier!" Vizier-"Your Worshipful Omnipotence." Sultan-" I have a great desire to enter upon a literary career. I should like to become a poet. Vizier - "Yes, Excellency." Sultan -You may inform the imperial poet lau- Mich. The following is what Mr. Young "You may inform the imperiar poor have his head says:
> "For many years I was stricken with "For many years I was stricken with sliced off."-Burlington Free Press.

#### A Pleasant Surprise.

To the Editor of The Better Way. On Saturday evening a large com pose of giving them a pleasant surprise. beautiful of Eastern tapestries, were ablaze with light and soon filled with Capt. Richard Holmes, who on behalf of members of the club handed Mr. Fletcher an elegant solid gold handled umbrella and in befitting words Not that! I would give my life to be rec- presented it to him, embodying more kindness, and real regard in his well "Too late, too late," whispered Madame | chosen words, than I thought it was from his brother, and stung to anger, he possible to embody in so short a time. was considerably taken aback; it is the first time I have ever seen him, just a little uncertain of himself; shortly, however, he found himself, and replied to the gift in heart felt words. Mrs. Turner then presented Mrs. Fletcher, with a large basket of hot house flowers, good then for her mate. How I would which were also accepted in a graceful manner. Then followed songs from Miss Austen, and Mrs. Case, and Mr. Fletcher, who is a fine musician, added his mite. At eleven o'clock, a beautiful supper was served consisting of every-thing that was delicious. I have never seen a prettier picture. As a young gentleman, just on from Washington said to me, "Where will you find Spiritis that he seems unconscious of it all, and he says, "think of the lot yet to be done." I know that The Better Way

At a late hour, the company shook hands, and said good-night. Sunday afternoon, Berkeley Hall was crowded to listen to Mr. Fletcher's illustrated lecture on Spiritnali-m, which was con-tinually applauded. He was obliged to hurry the last part so as to catch a train for Providence, where he lectured in the evening and these are some of the glimpses we catch of a mediums life. FRED LEIGHTON.

there was an especial corner where the sun shone forever, fitted off for the members of that church; and now that they have passed through the change called death, they cannot get away from that opinion; they are unwilling to see fee charged at Mrs. Adah Sheehan's lee called death, they cannot get away from he fancy dress party, at the Hall, 115 West Sixth Street, Wednesday evening April 10. Exactly in the same way, (only with a Admission, 25 cents. Admission, 25 cents.

There will be a literary entertainment at the Hall. Wednesday evening, March 27. The program will consist of readings, and his avocation; and until the elerecitations, vocal and instrumental music. ment of sympathy, and the desire to make these as means to an end are developed, he would not be able to rise had gone on before him who were not of Mrs. M. A. Buckner, 19 East Fourth beld by the same desire and the same

The value of Spiritualism is here; it shows the world that there is another in having the services of such a talented side to life; it shows to every man and woman comprehending it, that the material side of things is only secondary in comparison to the spiritual side of various forms, and which is nanifested things; and it shows that all earthly experiences are not in and of themselves conclusive, but they are hands that point to a better and a nobler thought

world without any knowledge of another life, is like a man who never read of a foreign country, who doesn't know anything but his own home, and his own life, and nothing outside of it. There are thousands in the world like unto him to-day, who are living in their small town, or small community, and imagine that they are the world, and all the world there is. But another, reading of the history of the world, understanding Europe, and Asia and Africa and all the other countries of the earth, why when he goes to those countries, he goes there with wisdom, with and courage to play the part she had set of reason, he either says that there is no understanding, knowing what he is to such existence, or, that if there is, it is of expect; so when a man passes to the spiritual world, having received the power that can come from it, having A Deist, on the contrary, as the word read of it, having studied it, having signifies, forms a notion of Deity, that is, often been brought in connection with F. M. YOUMANS. he has a theory about an imaginary being it, he is not astranger in a strange land; his eyes are open, and his ears drink in around him, and his soul becomes uplifted and inspired by grander and nobler views of life and its possibilities that are revealed before him. Jesus understood this when he said, "Seek ye first the kingdom of heaven, and all proposition. these things shall be made unto you." So I hold that by seeking the kingdom of the spirit, you have opened within yourself an avenue and a capacity for er joyment that the mere possession of the earth and earthly things have not

#### Sensation in Albion, Mich.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is in the case of Mr. Geo. Young, a highly respectable citizen of Aibion, Calhoun county.

the power to give.

a disease of so serious a character that duced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease; in fact all manner of descent by 100 pounds. Made of the very lightest and special tin Nicely finished; 33 inches long, by 4 inches in diameter, large end. Price, 81.00. Tele scope or Sectional Trumpet, 81.50. in fact, all mauner of disease; but after pany of ladies and gentlemen repaired I had paid out a great deal of money, some one, and holding a glass of water in to 6 Beacon street, the residence of Mr. they said I must die, and that very soon and Mrs. J. Wm. Fietcher, for the pur. Just at this time one of Dr. Dobson's circulars fell into my band (I was no believer in Spiritualism), and I thought In a moment, the exquisite apartments I would send to him and make a trial, which by the way are hung in the most for there was nothing else left for me. beautiful of Eastern tapestries, were He sent what he called spiritual magnetized remedies. I commenced to take smiling and happy faces. Mr. H. F.
Adners, who presides so efficiently at the Independent Club Lectures, was master of ceremoules, and introduced the Quartette after which he presented the Country of t them, and in a very short time I began not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see the and I attended one of his slate writing seances, which, to me, was wonderful. My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and he has been successful in curing, or greatly benefiting nearly every one Myself and wife will never tire in doing It was a very happy effort. Mr. Fletcher everything we can to induce the sick to was considerably taken aback: it is the send to Dr. A.B. Dobson, of Maquoketa, Iowa, for assistance—the man that saved me from a premature grave. It is through him and his spirit band of doctors that I am alive. GEO. YOUNG. Albien, Calhoun Co., Michigan."

The foregoing is but one of many similar testimonials furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who had derived no great benefit from his treatment, though we are free to say we have never heard of such a case-the uniform testimony being 'entirely cured," or "greatly benefited. "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been ualism represented as you find it here in Boston." One of the pleasant things about all that Mr. Fletcher does, few years of his residence in this city. He is warm hearted and generous with his friends, while with those disposed to appreciates what he does, for his page deride or oppose his work, he is not is one of the enjoyable things about afraid to answer a fool according to his

> 'Tis better to die, some of 'em say, Than to be cured in sich an irreg'iar way. -Maquoketa, Iowa, Record.

"Have you studied the dock question much?" inquired a member of a commission in New York. "That Oi hev, soir," said the Alderman, "and dapely, too. They're a foine place to go and sit on the end of on a holiday.'

ly hustling, Sir, until I get a costail.

Life is intelligence, the spiritul essense of the universe, and constitutes te infinite even to the spiritual estate of those who God which all mankind so intityely reveres; praises and adores. It isso-called causation, or that state of existece which molds, develops and unfolds mtter into form and beauty-resulting in te evolve ment of man. Man is simply lit or intelligence individualized and mater serves purpose. Without this it rould remain one universal God entity, ad no diversification would be manifested But as an individualized intelligence it assumes hibiting characteristic formation of the in dividualized being while the original soul or divine spark actuates or guide this ex-ternal formation for an intelligen effect.

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productive of inestimable benefit, if Sp ualists encourage it by attendance and ar propriate effort. This should be desi promptly and heartily.

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